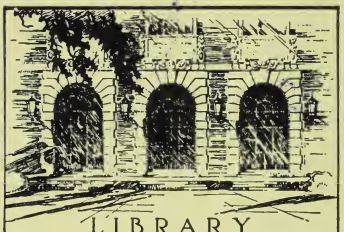
Mixing In Society

"Manners Make The Man."



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AN AFTERNOON PARTY.

MIXING IN SOCIETY.

A COMPLETE MANUAL OF MANNERS.

BY THE RIGHT HON. THE
COUNTESS OF *****

"Good manners are perpetual letters recommendatory."
SPANISH PROVERB.

LONDON AND NEW YORK:
GEORGE ROUTLEDGE & SONS.
1872.

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PREFACE.

BY THE RIGHT HON. THE COUNTESS OF ********

HEREWITH the author aspires to meet a social requirement of long standing; namely, a work of genuine authority on all points of etiquette, ceremonial, and manners. Many books professing to treat of these subjects have from time to time been written, published, circulated; but these books have abounded in errors, indicated an inferior standard of taste, and been written by incompetent persons.

It is not difficult to divine the reason why such manuals have failed to fulfil their object. A standard work on manners must necessarily proceed from the pen of one who moves in the best circles: but then such persons are for the most part ignorant of the wants of those who occupy a lower position in the social scale;

inaccessible to publishers; and, if given in a *dilettante* way to literary pursuits, turn naturally to the composition of novels, books of travel, or political treatises. Few, also, would care to write upon so trite a subject, if even the desirability of the work were brought under their notice; and this chiefly, perhaps, because an unmerited ridicule has hitherto attached to books of etiquette. People purchase them with an uneasy sense of shame, read them *sub rosa*, and keep them out of sight. In the same way a youth, on first receiving his commission, cannot endure to be seen under the hands of the drill-master; and young persons of both sexes are invariably ashamed when learning to dance. In all this there is more false pride than real bashfulness. People are, in truth, annoyed at having to be taught these minor accomplishments, and—no matter how young they may be, in what seclusion they may have lived, under what early disadvantages they may have laboured—would fain have it believed that no social nicety, no fine point of etiquette, no grace of bearing, is other than familiar and natural to them.

No pride can well be more mistaken; no vanity more utterly misplaced. Etiquette is not innate. A modest man is unobtrusive; a good-natured man is obliging; a feeling man is considerate; and in so far as unobtrusiveness, amiability, and tact are the very foundations of good manners, such persons may be said to be naturally well-bred. But not even a saint could, from his "inner consciousness" alone, evolve a conception of the thousand and one social observances of modern fashionable life.

A knowledge of those social observances is absolutely indispensable for all who aspire to live in society; and it is a knowledge that cannot be expected, like "reading and writing" (as Dogberry has it), to "come by nature." By the children of high-born parents much of what is set forth in the following pages is insensibly acquired from earliest infancy; but even persons so bred and born may well find themselves uncertain now and then upon a point of precedence or court ceremonial.

To these and all—to the *crême de la crême* as well as to the great body of the middle class public, and

to that immense substratum of lower middle-class which interposes between the middle and working classes—this manual professes to be alike useful and necessary. Applied to by the publishers for a work on Good Society, and convinced of the great importance of the subject, the Author has not only endeavoured to the best of her ability to treat of it under all its aspects; to omit no point, however trivial; to provide her readers with a faithful and judicious guide in every social emergency; but she has approached her task with the sincerest desire to be useful to others, and to perform her part in the promotion of that great educational movement which is even now engaging the sympathies and prompting the generous labours of so many wise and noble thinkers.

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INTRODUCTORY.

ON GOOD MANNERS IN GENERAL,

Their Rise, Progress, and Social Importance.

FASHION is a phœnix—a phœnix reigning supreme from age to age—self-destroying, self-renewed; changeful as the chameleon, inexplicable as the Sphinx, despotic as a republican government. Every school-boy may read the history of bygone manners and customs, but who, though he were wiser than the wisest of men, shall prophesy what hours our great great grand-children will keep a hundred years hence—how they will clothe and amuse themselves, or how they may choose to dress their hair or their dinners? It is by no means impossible to forecast many social and political changes; but what speculator would venture to predict the programme of an evening party in the year of grace 1969? What exploded fashions will by that time be resuscitated? What modern usages will

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have become obsolete? Will our gentlemen again wear peaked shoes of such fantastic length that the points thereof shall be fastened to their girdles? Will our ladies, who have so recently worn an artificial cushion attached to the backs of their dresses, have by that time transferred it to the tops of their heads, and revived the powdered *tête* of a hundred years ago? Is it altogether impossible that war-paint may be adopted by the officers of the Household Brigade, or that those ladies who delight in jewellery may elect to wear their rings in their noses, or their bracelets round their ankles? Then, too, may Rotten Row have become as deserted as the gardens of Lincoln's Inn, and all the fair Belgravian *monde* have migrated to some new quarter yet undreamt of. As for the Belgravians themselves, their outward appearance, customs, prejudices, and occupations, who shall conceive of, or describe them? It would be easier to answer those "puzzling questions" mooted by the author of the famous treatise on Urn Burial, when he asks "what song the syrens sang, or what name Achilles assumed when he hid himself among women?"

What is Good Society? What constitutes Good Manners? How happens it that the elegance of one

age becomes the vulgarity of the next? From immemorial time the human family has been divided into two sections—the Polite and the Vulgar. Whence arose that broad distinction? What was the primitive definition of Politeness? Who first discovered the possibilities of Vulgarity? How may both be resolved into their first elements? These are questions which have of late engaged the serious attention of the learned. They are questions by no means trivial—by no means unessential to the student of history. We might even go farther than this, and say that neither the history of mankind in general, nor the history of any one nation in particular, can be duly understood and appreciated without a much fuller knowledge of the rise and progress of manners and customs than has hitherto been deemed necessary either by historians or students.

It would seem that good manners were originally the mere expression of submission from the weaker to the stronger. In a rude state of society every salutation is to this day an act of worship. Hence the commonest acts, phrases, and signs of courtesy with which we are now familiar, date from those earlier stages of our life as a nation when the strong hand

ruled, and the inferior demonstrated his allegiance by studied servility. Let us take for example the words "Sir" and "Madam." "Sir," once in use among equals, but now only proper on the lips of inferiors, is derived from Seigneur, Sieur, Sire, and originally meant Lord, King, Ruler, and, in its patriarchal sense, Father. The title of Sire was last borne by some of the ancient feudal families of France who, as Selden has said, "affected rather to be styled by the name of Sire than Baron, as Le Sire de Montmorenci and the like."

Madam, or Madame, corrupted by our servants into "Ma'am," and by Mrs. Gamp and her tribe into "Mum," is in substance equivalent to "Your exalted," or "Your Highness"—*Ma Dame* originally meaning high-born or stately, and being applied only to ladies of the highest rank.

To turn to our every-day forms of salutation. We take off our hats on meeting an acquaintance. We bow on being introduced to strangers. We rise when visitors enter our drawing-room. We wave our hand to our friend as he passes the window, or drives away from our door. The Oriental, in like manner, leaves his shoes on the threshold when he pays a visit. The natives of the Tonga Islands kiss the soles of a chief-

tain's feet. The Siberian peasant grovels in the dust before a Russian noble. Each of these acts has a primary, an historical significance. The very word "salutation," in the first place, derived as it is from *salutatio*, the daily homage paid by a Roman client to his patron, suggests in itself a history of manners. To bare the head was originally an act of submission to Gods and rulers. A bow is a modified prostration. A lady's curtsey is a modified genuflection. Rising and standing are acts of homage; and when we wave our hand to the friend on the opposite side of the street, we are unconsciously imitating the Romans who, as Selden tells us, used to stand "somewhat off before the Images of their Gods, solemnly moving the right hand to the lips and casting it, as if they had cast kisses."

Again, men remove the glove when they shake hands with a lady—a custom evidently of feudal origin. The knight removed his iron gauntlet, the pressure of which would have been all too harsh for the palm of a fair *châtelaine*, and the custom which began in necessity has travelled down to us as a point of etiquette. In the "Boke of Curtsaye" occurs the following couplet:—

" When thou come the hall dor to,
Do of thy hod, thy gloves also." [1]

Assuming, then, that we find in our common ceremonial of politeness such fossilized relics of primitive and mediæval times as those just instanced, we are naturally led to inquire through what stages these customs have passed, and what has been the rise and progress of Good Society in our own country during the last few centuries—say from the period of the Conquest to the present time.

It is deemed a proud thing to establish one's descent from some Norman gentleman who " came in with the Conqueror," and this not only because of the antiquity of such descent, but because the Normans were looked upon as a lordly race, knightly, noble, accomplished in arms and arts, and in every way superior to the more homely and uncultured Saxons. Granted that the followers of William of Normandy were, in so far as their dealings with the Saxon were concerned, mere robbers, insolent and rapacious as the most insolent and rapacious of Border chieftains or Rhenish marauders, we yet

[1] " When thou come the hall door to,
Do off (doff) thy hood, thy gloves also."

maintain, as zealously as though it were a canon of our faith, that they were "gentlemen." But what was it to be a gentleman in the year of Our Lord 1066? By what standard of good breeding did a gentleman of that period regulate his intercourse with his equals and his inferiors? What was his code of honour? How did he bear himself in bower and hall, council chamber and camp? We know how he bore himself upon the battle-field. That he knew how to fight, and that he practised what he knew, is certain enough.

Let us, then, glance briefly at the habits of what may be called Good Society during the first few centuries that succeeded the Conquest. It was an age of chivalry and romance—an age of much outward pomp and splendour—an age commemorated by the building of many stately cathedrals and noble castles, and by the introduction of a style of architecture which in some respects surpasses every other in beauty and solemnity. The arts of writing and illuminating were at this time carried to their highest perfection. Troubadours wandered singing from castle to castle. Joustings, and tournaments, and courts of Love were of constant occurrence, and we have record of many a gorgeous banquet served in dishes of

silver and gold, and bowls of priceless crystal. But beneath all this luxury lay a substratum of almost incredible grossness and discomfort. Noble lords and ladies lived in their splendid castles with fewer appliances of cleanliness and comfort than are now enjoyed by our poorest artisans. They sat upon clumsy benches; they fed themselves with their fingers; they slept, naked, between coarse rugs laid upon the floor; they had no other carpets than rushes, and these, being seldom renewed, were foul with the dirt and dust of weeks and the refuse of the table. Of a piece with all this was the speech, behaviour, and mode of life common to the period.

"I often wonder," says Peter of Blois, in one of his letters, "how one who has been used to the fashion of scholarship and the camps of learning, can endure the annoyances of a court-life. Among courtiers there is no order, no plan, no moderation, either in food, in horse exercise, or in watchings. A priest or a soldier attached to the court has bread put before him which is not kneaded, nor leavened, made of the dregs of beer; bread like lead, full of bran, and unbaked—wine spoiled either by being sour or mouldy, thick, greasy, rancid, tasting of pitch. The servants care nothing whatever whether the unlucky

guests are sick or dead, provided there are fuller dishes sent up to their master's table."

That the code of etiquette between Lord and Lady, squire and dame, was not very refined may readily be conceived. Take, for example, the strange, barbaric wooing, and the still stranger winning, of the beautiful and graceful Matilda of Flanders by William the Conqueror. The lady, we are told, was at first disinclined to entertain him as a lover. She preferred another; but this noble suitor would take no refusal. He resolved to win the lady. Having so resolved, however, what course did he pursue? Did he "compass her with sweet observances?" Did he flatter, persuade, entreat? Nothing of the kind. The old chronicler who hands the story down to us, relates that Duke William, infuriated by the lady's refusal, coupled as it was with an allusion to his illegitimate birth, made his way into her father's palace, seized the fair Matilda by her long tresses, dragged her by these gentle means about the chamber, struck her repeatedly, and ended by flinging her upon the floor at his feet.

And this vigorous manner of wooing, strange to say, produced the desired effect. Matilda accepted him at once, and on being questioned by her father as to her sudden change of opinion, said pleasantly,

"I did not know the Duke so well then as I do now, for he must be a man of great courage and high daring who could venture to come and beat me in my father's own palace."

The hours kept by our ancestors at this time were primitive enough, as is attested by a homely Norman proverb :—

> "To rise at five, to dine at nine,
> To sup at five, to bed at nine,
> Makes a man live to ninety-nine."

Their entertainments, too, were in keeping with everything else. The men amused themselves with boar, bull, and even horse-baiting. Cock-fighting was considered no unfit pastime for children, and the buffoon with his gross jests moved the laughter of high-born ladies.

The progression of our ancestors towards refinement during the following centuries was slow. At Christmas time it was customary for the men and women to exchange dresses, and so sally forth to partake of their neighbour's Christmas cheer, and to make mirth which was not always of the most harmless character. In most noble houses an idiot dependant was kept to make sport for idle hours. Profane and licentious masquerades were popular

with all classes; and not only was every man's spoken sentence garnished with an oath, but even royal, and noble, and religious ladies had their favourite expletives. Queen Elizabeth habitually swore by "God's death;" and Chaucer tells us that the "gretest othe" of his gentle prioress was by Saint Loye. It is worthy of remark by the way, that Chaucer commends this lady for the cleanly fashion in which she dined, as though such deftness of finger and lip were sufficiently rare.

> "At mete was she wel ytaughte withalle,
> She lette no morsel from hire lippes falle,
> Ne wette hire fingers in hire sauce depe;
> Wel coude she carie a morsel, and wel kepe."

Noble lords and royal ladies now breakfasted at seven o'clock off "a loaf of bread in henches, two manchetts (that is, small loaves of the finest flour, weighing six ounces apiece), a quart of beer, a quart of wine, two pieces of salt fish, six baconed herrings, four white herrings, or a dish of sprats." The dinner-hour was ten in the forenoon. The supper, or *liverie*, was taken in bed, between eight and nine in the evening. A love of eating so far prevailed in the fourteenth and fifteenth centuries, that even religion was pressed into the service. Glutton-masses, in honour of the

Virgin, were held five times a year in country places, when the villagers repaired to church laden with liquors and provisions. A hurried mass was then performed, after which priest and congregation vied with each other in feats of eating and drinking! Porpoises and seals are mentioned among the dishes of this period.

We now come to the age of Elizabeth. The necessaries of life multiplied slowly, and it can hardly be doubted that each step gained in matters of comfort and elegance brought with it some improvement in manners. Looking-glasses were introduced; carpets came into use; the first English newspaper was printed and published; and Queen Elizabeth actually possessed a knife to eat with, a desk to write on, and a pair of stockings to wear! The matter and manner of dining underwent many important changes. Our nobles no longer sat down to huge masses of salted beef served on wooden platters, or, laughing uproariously the while, at the pranks and jests of the family harlequin, tore their meat to pieces with their fingers. Tables were now covered with costly table-cloths; a variety of dishes were served on splendid plate, and the guests, having washed their hands with rose-water, were silently marshalled to their seats in order

of precedence. The hat was also worn during the feast, which enabled the wearer to give or receive a pledge with a more elaborate salutation. Swarms of ravenous dependants no longer filled the lower hall; but what remained of the banquet was decorously divided among them, and the fragments bestowed upon the beggars who waited outside the gate.

Amusements continued to exhibit the same spirit of ferocity. Bear-baiting, bull-baiting, and cock-fighting were the delight of both sexes of all ranks; and even apes were baited, in order to afford a novelty in the way of recreation. When Queen Elizabeth visited Leicester at Kenilworth, a day was given to the baiting of thirteen bears, and an old writer has described the cruel scene with an enthusiasm little short of ecstasy.

Conversation in every sort of society was still plentifully interlarded with oaths. The courtiers swore in one fashion, the clergy in another; scholars swore by the gods of Greece; soldiers were full of "strange oaths," that marked their profession as clearly as the corslet or belt; and citizens and shopkeepers possessed their peculiar vocabulary.

The social intercourse of the sexes was characterised by great outward freedom. Kisses, not upon

the cheek but on the lips, were ordinary modes of salutation. When Elizabeth, a young un-crowned girl, was surreptitiously courted by Seymour, then Lord High Admiral, the wooing consisted principally of hiding, pursuing, screaming, laughing, kissing, tickling, and struggling; and years after, we read of her, when Queen of England, as openly tickling the Earl of Leicester, as he knelt before her during the ceremony of his investiture.

The standard of domestic happiness must have been low, for we are told that children stood or knelt, trembling, in the presence of their parents, and were frequently chastised with blows, irrespective of sex. Drinking was also carried to excess, and even ladies had fallen into the habit of smoking tobacco, then but lately introduced into this country. In running through the domestic history of the next century, we find that the duello or duel now became the accepted mode of deciding differences in Good Society. The stately ceremonial of the Code of Honour was not always observed. Gentlemen of high rank often belaboured each other with cudgels before proceeding to extremities, and it was to avoid unfair advantages being taken, that seconds first came to be appointed.

James the First was a lover of practical jokes, puns, and nicknames, and it was necessary for a courtier to excel in these accomplishments if he wished to please the king. The chief amusements of his court were masques and pageants; and Sir John Harrington, in his *Nugæ Antiquæ*, gives a detailed account of a representation given at court, A.D. 1606, in honour of the King of Denmark.

"One day," he writes, "a great feast was held, and after dinner the representation of Solomon, his Temple, and the coming of the Queen of Sheba, was made, or I may better say, was meant to have been made before their majesties by the device of the Earl of Salisbury and others. But, alas! as all earthly things do fail to poor mortals in enjoyment, so did prove our presentment thereof. The lady who did play the queen's part, did carry most precious gifts to both their majesties; but, forgetting the steps arising to the canopy, overset her casket into the Danish Majesty's lap and fell at his feet, though I rather think it was in his face. . . . The entertainment and show went forward, and most of the presenters went backward or fell down,—wine did so occupy their upper chambers. Now did appear in rich dress, Faith, Hope, and Charity; Hope did essay to speak,

but wine rendered her endeavours so feeble that she withdrew, and hoped the king would excuse her brevity; Faith was then alone, for I am certain she was not joined with good works, and left the court in a staggering condition; Charity came to the king's feet and seemed to cover the multitude of sins her sisters had committed; in some sort she made obeisance and brought gifts, but said she would return home again, as there was no gift which bearers had not already given his majesty. She then returned to Faith and Charity, who were both sick in the lower hall. . . . Now Peace did make entry, and strive to get foremost to the king; but I grieve to tell how great wrath she did discover unto those of her attendants, and much contrary to her semblance, most rudely made war with her olive-branch, and laid on the pates of those who opposed her coming."

Surely a strange entertainment this for a royal guest!

In the court of the so-called Beautiful Mary, prevailed a boisterousness of manner quite incredible. It is related of James V., the most accomplished sovereign of his race, that when a deputation of clergy appeared before him, applying for his consent to persecute the Reformers, he roared out furiously in

reply:—"Wherefore gave my predecessors so many lands and rents to the Kirk? Was it to maintain hawks and dogs to a number of idle priests? The King of England burns, the King of Denmark beheads you. I will stick you with this whinger!" and thus saying, he unsheathed his dagger and drove them from his presence.

Puritanism held many immoral practices in check. Profane language during the Commonwealth was punishable by a fine. "He swears at the rate of two thousand pounds a year, if the Rump Act were still in being," is the eulogium passed upon a beau in Dryden's "Wild Gallant." Music, dancing, fairs, and festivals were held to be equally profane and reprehensible under the Puritan rule; and long sermons steeped in theology, psalms, and discussions were the sole recreations of the saints.

With the restoration of Charles II. commenced a new era of licentiousness and frivolity. The language of the court was in the highest degree offensive. The first English phrase which Catherine of Braganza uttered to her royal husband was, "You lie." The Duchess of Cleveland puts her head out of her coach-window when driving in the Ring, and, by way of commencing the acquaintance, addressed

Wycherley, the dramatic author, in these words: "Sir, you are a rascal,—you are a villain!" Charles, in quarrelling with Lady Castlemaine, called her a "jade," and she in return called him a "fool." "Out of the fulness of the heart the mouth speaketh;" and ladies and gentlemen were hardly likely to excel in refinement of manners or tastes when their conversation was conducted on these principles. The fine gentleman was fine only as regarded his outward appearance, with which his speech, manners, and vices were indeed ill-matched. The drama of the period was so licentious that ladies went to the theatres masked. Hear what Pope has to say on this subject:—

> "The fair sat pouting at the courtier's play,
> And not a masque went unimproved away:
> The modest fan was lifted up no more,
> And virgins smiled at what they blushed before."

Readers of Macaulay will not need to be told what those plays were like at which ladies were ashamed to be seen, but from which they could not stay away. "The comic poet," he says, "was the mouthpiece of the most deeply corrupted part of a corrupt society. And in the plays before us we find, distilled and condensed, the essential spirit of the fashionable world

during the anti-Puritan reaction. The Puritans had affected formality: the comic poet laughed at decorum. The Puritan had frowned at innocent diversions: the comic poet took under his patronage the most flagitious excesses. The Puritan had canted: the comic poet blasphemed. The Puritan had made an affair of gallantry felony without benefit of clergy: the comic poet represented it as an honourable distinction." As has been well said elsewhere, "Gallantry was the grand predominant agent, that, like a chemical spirit, exhausted all the folly and flagitiousness of the age, and placed them before the eye in full and strong individuality."

The man of pleasure of this period, and the woman of fashion too, had ample provision of amusement. If they were tired of intrigue, there was the gaming-table. Sometimes their gracious Sovereign would invite his courtiers to witness the performances of an Italian scaramouch at Whitehall—making them pay an entrance-fee, be it remembered. On most nights there would be private theatricals going on in some wealthy house; while, in the public arenas, was no lack of bull-baiting, bear-baiting, or even horse-baiting. Evelyn describes an entertainment of the latter kind, when a noble horse, after having beaten

off every dog set upon it, was stabbed to death for the popular amusement.

We do not find the history of manners afford a much more attractive study during the next century. Ladies had no other education than a little reading and writing, and enough of arithmetic to suffice for the exigencies of card-playing. They could dance, of course, and had an immoderate love of the play, the hazard-table, and the vicious novels of the time. When their female friends dropped in, they of course exhausted the scandal of the day. It was not "the mode" to be religious; and if a lady went to church, it was for the purpose of seeing company and observing the fashions. "A married woman," says Cibber, in his play of "The Provoked Husband," "may have men at her toilet; invite them to dinner; appoint them a party in a stage-box at the play; engross the conversation there; call them by their Christian names; talk louder than the players; from thence jaunt into the City; take a frolicsome supper at an India House; perhaps in her *gaité de cœur* toast a pretty fellow. Then clatter again to the (west) end of the town; break with the morning into an assembly; crowd to the hazard-table; throw a familiar levant upon some sharp, lurching man of quality, and if he

demands his money, turn it off with a loud laugh, and cry, 'You'll owe it to him,' to vex him."

The tone of fashionable conversation being in accordance with that of fashionable manners, was necessarily as low as it could well be. A gentleman would lounge about the carriages of his fair friends in the Park, retailing the current jests of the coffee-house in bad English, worse French, and worst Latin. A lady would tap him on the shoulder with her fan and call him a "dear tormenting devil," a "dear wicked rake," and so forth.

"As scarce one of all the women who are in this tour of gallantries," says the "Spectator," "ever hears anything of what is the common sense of sober minds, but are entertained with a continual round of flatteries, they cannot be mistresses of themselves enough to make arguments of their own conduct from the behaviour of these men to others. It is so far otherwise that a general fame of falsehood in this kind is a recommendation; and the coxcomb, loaded with the favours of many others, is received like a victor that disdains his trophies to be a victim to the present charmer."

The hours kept at this time were excessively late. Hospitality was lavishly exercised; but it was hospi-

tality of the grossest and most material kind. There is an admirable account of a dinner-party of this period to be found in Thackeray's Lecture on Swift, which we quote at length :—

"When Lord Sparkish, Tom Neverout, and Colonel Alwit, the immortal personages of Swift's 'Polite Conversation,' came to breakfast with my Lady Smart at eleven o'clock in the morning, my Lord Smart was absent at the levee. His lordship was at home to dinner at three o'clock to receive his guests; and we may sit down to this meal, like the Barmecides, and see the fops of the last century before us. Seven of them sat down at dinner, and were joined by a country baronet, who told them that they kept court hours. These persons of fashion began their dinner with a sirloin of beef, fish, a shoulder of veal, and a tongue. My Lady Smart carved the sirloin, my Lady Answerall helped the fish, and the gallant Colonel cut the shoulder of veal. All made a considerable inroad on the sirloin and the shoulder of veal, with the exception of Sir John, who had no appetite, having already partaken of a beefsteak and two mugs of ale, besides a tankard of March beer as soon as he got out of bed. They drank claret, which the master of the house said should always be drank after fish; and my Lord

Smart particularly recommended some excellent cider to my Lord Sparkish, which occasioned some brilliant remarks from that nobleman. When the host called for wine, he nodded to one or other of his guests, and said, 'Tom Neverout, my service to you.' After the first course came almond pudding, fritters—which the Colonel took with his hands out of the dish, in order to help the brilliant Miss Notable—chickens, black puddings, and soup; and Lady Smart, the elegant mistress of the mansion, finding a skewer in a dish, placed it in her plate with directions that it should be carried down to the cook, and dressed for the cook's own dinner. Wine and small beer were drunk during this second course; and when the Colonel called for beer, he called the butler 'Friend,' and asked whether the beer was good. Various jocular remarks passed from the gentlefolks to the servants; at breakfast several persons had a word and a joke for Mrs. Betty, my Lady's maid, who warmed the cream and had charge of the canister (the tea cost thirty shillings a pound in those days). When my Lady Sparkish sent her footman out to my Lady Match to come at six o'clock and play at quadrille, her ladyship warned the man to follow his own nose, and if he fell by the way, not to stop to get up again. And when the gentleman

asked the hall-porter if his lady was at home, that 'unctionary replied, with manly waggishness, 'She was at home just now, but she's not gone out yet.'

"After the puddings, sweet and black, the fritters, and the soup, came the third course, of which the chief dish was a hot venison pasty, which was put before Lord Smart, and carved by that nobleman. Besides the pasty, there was a hare, a rabbit, some pigeons, partridges, a goose, and a ham. Beer and wine were freely imbibed during this course, the gentlemen always pledging somebody with every glass they drank; and by this time the conversation between Tom Nerverout and Miss Notable had grown so brisk and lively, that the Derbyshire baronet began to think the young gentlewoman was Tom's sweetheart; on which Miss remarked that she loved Tom 'like pie.' After the goose, some of the gentlemen took a dram of brandy, 'which was very good for the wholesomes,' Sir John said. And now having had a tolerably substantial dinner, honest Lord Smart bade the butler bring up the great tankard full of October to Sir John. The great tankard was passed from hand to hand and mouth to mouth, but when pressed by the noble host upon the gallant Tom Neverout, he said, 'No, faith, my Lord; I like your wine, and won't put a

churl upon a gentleman. Your honour's claret is good enough for me.' And so, the dinner over, the host said, 'Hang saving, bring us up a ha'porth of cheese.'

"The cloth was now taken away and a bottle of Burgundy was set down, of which the ladies were invited to partake before they went to their tea. When they withdrew, the gentlemen promised to join them in an hour; fresh bottles were brought, the 'dead men'—meaning the empty bottles—removed; and, 'D'you hear, John? bring clean glasses,' my Lord Smart said. On which the gallant Colonel Alwit said, 'I'll keep my glass; for wine is the best liquor to wash glasses in.'

"After an hour the gentlemen joined the ladies; and then they all sat and played quadrille until three o'clock in the morning, when the chairs and the flambeaux came, and this noble company went to bed.

"Such were manners six or seven score years ago. I draw no inference from this queer picture—let all moralists here present deduce their own. Fancy the moral condition of that society in which a lady of fashion joked with a footman, and carved a great shoulder of veal; and provided besides a sirloin, a goose, hare, rabbit, chickens, partridges, black-

puddings, and a ham, for eight Christians. What—what could have been the condition of that polite world in which people openly ate goose after almond pudding, and took their soup in the middle of their dinner? Fancy a Colonel in the Guards putting his hand into a dish of *beignets d'abricots*, and helping his neighbour, a young lady *du monde!* Fancy a noble lord calling out to the servants, before the ladies at his table, 'Hang expense, bring us a ha'porth of cheese!'

"Such were the ladies of St. James's—such were the frequenters of White's Chocolate House, when Swift used to visit it, and Steele described it as the centre of pleasure, gallantry, and entertainment, a hundred and fifty years ago!" *

We pass on to the reign of George III., when the court became comparatively pure, and something like a sense of decorum prevailed among the upper and middle classes. From Walpole's voluminous correspondence may be gained some considerable insight into the ways of fashionable life at this period. Five o'clock was now the latest hour at which great people sat down to dinner, while three o'clock was the customary hour in good houses. The guests ordered their coaches at seven when the Opera Company was

1 *Vide* Thackeray's Lectures on the "English Humorists."

performing in the Haymarket. Supper, which was then an established meal, took place at eleven.

The drama had by this time lost much of its free and outspoken indecency; and lectures, both literary and scientific, came into vogue.

But the reign of refinement had not yet come. The very names by which the entertainments of the wealthy were designated give an idea of the tone that pervaded them. As has been well said by a careful historian of this time, "Drums, routs, and hurricanes express a robustious vivacity in the people who could invent and use them; they bespeak either a kind of fierceness in the pursuit of pleasure, beneath which that evanescent enjoyment could scarcely fail to be crushed, or a desperate effort to stimulate by strong application a jaded appetite."

Gaming was still carried to excess by both sexes. For a time Faro, or Pharaoh, took the place of Loo. In one of his letters Walpole mentions that the Princess Amelia "was at Marlborough House last night, and played at Faro till twelve o'clock." Gibbon writes, in a letter to Lord Holroyd, "By the by, Charles Fox prepares himself for that holy war" (alluding to the contest about the Test Act) "by passing twenty-two hours in the pious exercise of hazard;

his devotion costing him only about 500*l.* per hour; in all, 11,000*l.*" Mr. Croker says in a note to his "Life of Boswell," "Lord Lauderdale informed me that Mr. Fox told him that the deepest play he had ever known was between the year 1772 and the beginning of the American War. Lord Lauderdale instanced 5,000*l.* being staked on a single card at Faro."

A habit of drunkenness was held to be by no means unbecoming a gentleman. Walpole describes how, "last Saturday, Lord Cornwallis and Lord Allen came drunk to the Opera. The former went up to Rigby in the pit, and told him in direct words that Lord Sandwich was a pickpocket. Then Lord Allen, with looks and gestures no less expressive, advanced close to him, and repeating this again in the passage, would have provoked a quarrel if George West had not carried him away by force."

In another letter, describing a party given at Vauxhall by Lady Caroline Petersham, he goes on to say how Lord Granby "arrived drunk from Jenny's Whim, where, instead of going straight to old Strafford's catacomb to make honourable love, he had dined with Lady Fanny, and left her and eight other women, and four other men, playing at brag." He

then proceeds to narrate the events of the evening:—"We minced seven chickens into a china dish, which Lady Caroline stewed over a lamp, with three pats of butter and a flagon of water,—stirring, and rattling, and laughing,—we every minute expecting to have the dish fly about our ears. She had brought Betty the fruit girl with hampers of cherries and strawberries from Roger's, and made her wait upon us, and then made her sup by us at a little table. The conversation was no less lively than the whole transaction. In short, the whole air of our party was sufficient, as you will easily imagine, to take up the whole attention of the garden. It was three o'clock before we got home."

An extraordinary amount of freedom of manners existed also among the middle classes. Every reader of Boswell remembers how Dr. Johnson, accompanied by a clergyman, took two young women to dine at a tavern. These young women had come from the country to take counsel with the good Doctor upon the subject of Methodism, to which they were sorely inclined. "Come," said the Doctor, "you pretty fools, dine with Maxwell and me at the 'Mitre,' and we will talk over that subject." Which they did; and after dinner he took one of them upon his knee, and fondled her for half an hour together.

The turf had now become a passion with both sexes. "People separate," says Horace Walpole, "some to Tunbridge and some to all the horse-races of England." In the "Annual Register" of 1756 we find the following notice :—"A young lady, who at Newmarket had laid a considerable wager that she could walk 1000 miles in 1000 hours, finished her match in two-thirds of the time. At her coming in, the country people strewed flowers in her way."

A whole gallery of admirable pictures of court life during the reign of George III. may be found in the entertaining pages of Madame D'Arblay. Having sold herself into slavery as maid of honour to Queen Caroline, at a salary of 200*l.* per annum, this luckless lady continued for five years to fetch and carry in her Majesty's dressing-room. During all this time she dined with the Queen's Mistress of the Robes, described by Lord Macaulay as "an old hag from Germany of insolent manners," and was now and then enlivened by being permitted to join in the "celestial colloquy sublime" of the royal equerries. Here is a court scene, photographed from the life, of which it may be necessary to premise that it happened on the King's birthday, and that the persons present were the future

King William IV., Miss Goldsworthy, Madame Schwillenberg, Mr. Stanhope, one of the Queen's equerries, and M. De Luc, a gentleman of scientific attainments. They were "still eating fruit when the Duke of Clarence came into the room."

"We all," says Miss Burney, "rose, of course, upon his entrance, and the two gentlemen placed themselves behind their chairs, while the footmen left the room. But he ordered us all to sit down, and called the men back to hand about some wine. He was in exceedingly high spirits and in the utmost good humour. He placed himself at the head of the table next Mrs. Schwillenberg, and looked remarkably well, gay, and full of sport and mischief; yet clear withal, as well as comical. 'Well, this is the first day I have ever dined with the King at St. James's on his birthday. Pray have you all drunk his Majesty's health?' 'No, your Royal Highness; your Royal Highness might make dem do dat,' said Mrs. Schwillenberg. 'Oh! by —— will I. Here you ——,' to the footman, 'bring champagne. I'll drink the King's health if I die for it. Yet I have done pretty well already. So has the King, I promise you. I believe his Majesty was never taken such good care of before.' . . . Champagne was now brought before the Duke: he

ordered it all round. When it came to me, I whispered Westerhandts to carry it on. The Duke slapped his hand violently on the table, and called out, 'Oh! by ——you shall drink it.' There was no resisting this. We all stood up, and the Duke sonorously gave the royal toast. 'And now,' cried he, making us all sit down again, 'where are my rascals of servants? I shan't be in time for the ball; besides I've got a deuced tailor waiting to fix on my epaulette. Here you! go and see for my servants! D'ye hear? Scamper off!' Off ran William. 'Come, let's have the King's health again. . . . . I'd get drunk myself if it were not for the ball.' Mrs. Schwillenberg, who had sat laughing and happy all this time, now grew alarmed, and said, 'Your Royal Highness, I am afraid, will be late for the ball.' 'Hold your potato jaw, my dear,' cried the Duke, patting her on the shoulder." [1]

But if we would know by what standard the fashionable youth of this period regulated its manners, and arrive at the beau ideal of gentlemanliness and good breeding, as understood by the young England of eighty years ago, we must turn to those books which treat of the life and doings of George,

[1] *Vide* Memoirs and Diary of Madame D'Arblay.

prince of Wales, styled, by common consent, "the First Gentleman in Europe."

"What is it," says Thackeray, "to be a gentleman? Is it to be honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all these qualities, to exercise them in the most graceful outward manner? Ought a gentleman to be a loyal son, a true husband, an honest father? Ought his life to be decent, his bills to be paid, his tastes to be high and elegant, his aims in life lofty and noble? In a word, ought not the biography of the First Gentleman in Europe to be of such a nature, that it might be read in young ladies' schools with advantage, and studied with profit in the seminaries of young gentlemen?"

Let us see how far the biography of the First Gentleman in Europe answers to this description. Let us see who were his friends, what were his amusements, how he talked, how he lived, what manner of example he set before his future subjects.

He began his career at an early age. Gay, handsome, and clever, it was not very likely that he would show himself at all behindhand in those accomplishments of which gentlemen were proud. At twenty he was a profligate, a drunkard, a gamester, a proficient in the worst language of the worst society. To

be carried home drunk, or to be taken into custody by the watch, was no infrequent episode in the life of the future King of England. He no sooner saw himself emancipated from the discipline of home than he behaved to his father with the grossest ingratitude, neglect, and contempt. "When we hunt together," said the King to the Duke of Gloucester, "neither my son nor my brother (the Duke of Cumberland) speak to me; and lately, when the chase ended at a little village, where there was but a single postchaise to be hired, my son and brother got into it, and drove to London, leaving me to go home in a cart, if I could find one." He became the ruling spirit of a society in which every kind of profligacy was practised; amongst which the policy, the appearance, and the mental sufferings of the King his father were the favourite and fruitful subjects of irreverent mirth. His dissipations were not even the dissipations of a gentleman. The prey of money-lenders and sharpers, and the associate of prize-fighters and jockeys, he contrived, before reaching his twenty-third birthday, to owe no less a sum than 160,000*l.*

And the manhood of this distinguished gentleman was of one piece with his youth. The shallowest

fops, the most reckless spendthrifts, the coarsest profligates of the day, were his chosen friends—Brummel and Selwyn, Philippe Egalité, and the like. Drinking, dicing, betting, racing, and all the kindred vices, were the distinguished accomplishments of this royal and select circle. Upon their nightly orgies, notorious as they were, it is impossible to touch, however lightly, in a work designed for the use of general readers. Of their suppers, their brawls, their freaks both drunken and sober, we will here say nothing. That they prided themselves on being what was then commonly called "three-bottle men" may be mentioned as a mere matter of course. A three-bottle man was expected to achieve the drinking of two bottles of port and one of claret or Madeira at a sitting. It is related of these English gentlemen of this time—one of them being Sheridan, the Prince's own boon companion, and one of the choicest wits of his day—that being met together one day at dinner, they succeeded in despatching before they rose (or shall we say, fell?) no less than five bottles of port, two of Madeira, and one of brandy. That the Prince and his associates habitually "heard the chimes at midnight," and heard them in company as equivocal as that alluded to by Master Justice Shallow, may be

taken for granted; but the subject is sufficiently unsavoury; and having mentioned that his Royal Highness and some of his more intimate associates kept a place of rendezvous in Tavistock Place, Covent Garden, where a store of wigs, smock-frocks, and other disguises were kept in readiness for their use in case of need—that is to say, when they were in danger of recognition by duns, or of capture by the watch—we gladly turn to other though scarcely more edifying traits of the Prince and his period. We fear it must be admitted that George IV., alike in his youth and his later years, was not so immeasurably worse than his contemporaries. We fear that those historians are not altogether unjust who accept him, with certain reservations, as a type of his time. That he, the profligate son of parents exceptionally blameless as regarded their private and domestic virtues, should be regarded as a mere monstrous portent in the moral horizon, is simply ridiculous. He was the creature of his time, and the time was a tissue of laxity, coarseness, and brutal self-indulgence. Had it been otherwise, would not the man's own contemporaries have held aloof from him? have testified their disgust and reprehension in a thousand silent but significant ways? have manifested to all society that,

prince and heir though he might be, they could neither countenance his vices, nor receive his associates? Would they, to say the least of it, have exalted him to the skies, winked at all his offences, and styled him, by common consent and acclamation, the First Gentleman in Europe? Yet this they did—this title they gave him, bankrupt, gambler, blackleg, seducer, and drunkard that he was! Surely, from this fact alone we are justified in deducing our estimate of the general manners and morals of the society over which he presided. Let our great modern satirist dismiss this royal gentleman from our pages. "I conjure up before me," writes Thackeray, "an awful tribunal of youth and innocence, attended by its venerable instructors (like the ten thousand red-cheeked charity children in St. Paul's) sitting in judgment, and Georgius pleading his cause in the midst. Out of court, out of court, fat old Florizel! Beadles, turn out that fat, pimple-faced man! If Georgius *must* have a statue in the new palace which the Brentford nation is building, it ought to be set up in the Flunkies' Hall. He should be represented cutting out a coat, in which art he is said to have excelled. He also invented Maraschino punch, a shoe-buckle (this was in the vigour of his youth, and the prime

force of his invention), and a Chinese pavilion, the most hideous building in the world.

"If you want to moralize upon the mutability of human affairs, go and see the figure of Georgius in his real identical robes at the wax-works. Admittance, one shilling; children and flunkies, sixpence. Go, and pay sixpence."[1]

Having thus taken a bird's-eye view of *Good Society* from the Conquest down to our own time, we are led to consider the standard of manners in the nineteenth century.

How are we to define that unmistakable something, as subtle as an essence, that makes a gentleman or a gentlewoman? May good breeding be acquired as an art? and if so, where are we to seek the best professors? Who does not wish to give his children, above all other accomplishments, that inestimable branch of education, the Manners of Good Society? What is learning, what are abilities, what are personal attractions, what is wealth, without this one supreme essential? A man may know as many languages as Mezzofanti, may have made scientific discoveries greater than those of Herschel or Darwin, may be as rich as a Rothschild, as brave as a Napier, yet if he

[1] *Vide* "Lectures on the Four Georges."

has a habit of hesitating over his words, of twisting his limbs, of twiddling his thumbs, of laughing boisterously, of doing or saying awkward trifles, of what account is he in society? So likewise of a woman. Though she were fair as Helen, skilled in all modern accomplishments, well-dressed, good-natured, generous, yet if her voice were over loud, or her manner too confident; above all, if she were to put her knife in her mouth at dinner; who would think of her beauty, or her accomplishments, or her fine clothes? Who would invite her? Who would tolerate her?

But we would by no means be understood to say that these mere outward observances constitute the essence of good manners. Neither gestures, nor tones, nor habits, can be accepted as infallible signs of good or ill breeding. Thumb-twiddling, and lolling, and knife-swallowing, are terrible habits enough, and would be, of course, sufficient to exclude any man or woman who practised them from the precincts of good society; not only because they are in themselves offensive, but because they would point to foregone associations of a vulgar kind; but they do not of necessity prove that the primary essentials of good manners—the foundation, so to speak, upon which the edifice of good manners should be built—is

wanting in those unfortunate persons who are guilty of the offences in question. That foundation, that primary essential, is goodness—innate goodness, innate gentleness, innate unselfishness. Upon these qualities, and these alone, are based all those observances and customs which we class together under the head of Good Manners. And these good manners, be it remembered, do not merely consist in the art of bowing gracefully, of entering a room well, of talking easily, of being *au courant* with all the minor habits of the best society. A man may have all this, know all this, and yet, if he be selfish, or ill-natured, or untruthful, fail altogether of being a true gentleman. Good manners are far, indeed, from being the outward evidences of mere training and discipline. They are, *au fond*, the kindly fruits of a refined nature. As just and elevated thoughts expressed in choice language are the index of a highly trained and well-regulated mind, so does every act, however unimportant, and every gesture, however insignificant, reveal the kindly, considerate, modest, loyal nature of the true gentleman and the true lady. Hear what Ruskin has to say of the characteristics of the true gentleman :—

" A gentleman's first characteristic is that fineness

of structure in the body which renders it capable of the most delicate sensation, *and of that structure in the mind which renders it capable of the most delicate sympathies*—one may say, simply, 'fineness of nature.' This is, of course, compatible with heroic bodily strength and mental firmness; in fact, heroic strength is not conceivable without such delicacy. Elephantine strength may drive its way through a forest, and feel no touch of the boughs; but the white skin of Homer's Atrides would have felt a bent rose-leaf, yet subdue its feelings in glow of battle, and behave itself like iron. I do not mean to call an elephant a vulgar animal: but if you think about him carefully, you will find that his non-vulgarity consists in such gentleness as is possible to elephantine nature; not in his insensitive hide, nor in his clumsy foot, but in the way he will lift his foot if a child lies in his way; and in his sensitive trunk, and still more sensitive mind, and capability of pique on points of honour. . . . . Hence it will follow, that one of the probable signs of high breeding in men generally will be their kindness and mercifulness; these always indicating more or less firmness of make in the mind."[1]

It is impossible, however, in a work like the pre-

[1] *Vide* "Modern Painters," vol. v.

sent, to touch other than incidentally on the grand moral substratum underlying all true refinement—as impossible as it would be to write earnestly upon the subject of good manners without touching upon it at all. For manners and morals are indissolubly allied, and he who undertakes to discourse of the one can never, in his own mind, lose sight of the other.

To return, however, to this question of good feeling and good manners. Just as it may be shown that every form of salutation takes its origin either in some religious observances or some curious mediæval ceremony, so may it also be shown that the simplest rules of etiquette are traceable, in their essence, to that unselfishness of nature, and that kindly consideration for others, which Ruskin, as we have just seen, defines as "fineness of nature," and adduces as the touchstone of genuine breeding. To listen with patience, however prosy our entertainer may be; to smile at the thrice-told jest; to yield the best seat, or the choicest dish, or the most amusing volume, are acts, not of mere civility, but of kindness and unselfishness. So of every other prescribed rule of social conduct—so of that abstinence from interruption or contradiction in conversation; of that suppression of a yawn; of that cheerful countenance concealing

inward anxiety or weariness; of those perpetual endeavours to please and to seem pleased, which end by becoming a second nature to the really well-bred person. Analyze each one of these acts, and it resolves itself into a concession towards the feelings, the vanity, or the comfort of others. Its essence is unselfishness. Its animating spirit is forbearance. The proposition is demonstrable by a process of reversal. If goodness be the parent of politeness, is not badness the parent of vulgarity? Is not bad temper vulgar? Is not selfishness vulgar? Is not scandal vulgar? Are not greediness, egotism, inquisitiveness, prevarication, lying, and dishonesty, one and all, utterly vulgar? In a word, is not vice vulgar?

If, then, we desire that our children shall become ladies and gentlemen, can we make them so, think you, by lavishing money upon foreign professors, dancing masters, continental tours, tailors, and dressmakers? Ah, no! good breeding is far less costly, and begins far earlier than those things. Let our little ones be nurtured in an atmosphere of gentleness and kindness from the nursery upwards; let them grow up in a home where a rude gesture or an ill-tempered word are alike unknown; where between father and mother, master and servant, mistress and maid, friend and

friend, parent and child, prevails the law of truth, of kindness, of consideration for others, and forgetfulness of self. Can they carry into the world, whither we send them later, aught of coarseness, of untruthfulness, of slatternliness, of vulgarity, if their home has been orderly, if their parents have been refined, their servants well-mannered, their friends and playmates kind and carefully trained as themselves? Do we want our boys to succeed in the world; our girls to be admired and loved; their tastes to be elegant; their language choice; their manners simple, charming, graceful; their friendships elevating?—then we must ourselves be what we would have our children to be, remembering the golden maxim, that good manners, like charity, must begin at home.

Good manners are an immense social force. We should therefore spare no pains to teach our children what to do, and what to avoid doing, in their pathway through life. "When we reflect," says Emerson, "how manners recommend, prepare, and draw people together; how, in all clubs, manners make the members; how manners make the fortune of the ambitious youth; that, for the most part, his manners marry him, and, for the most part, he marries manners: when we think what keys they are, and to what

secrets; what high lessons and inspiring tokens of character they convey; and what divination is required in us for the reading of this fine telegraph, we see what range the subject has, and what relations to convenience, form, and beauty." Again the same writer says, "The maxim of courts is power. A calm and resolute bearing, a polished speech, an embellishment of trifles, and the art of hiding all uncomfortable feelings, are essential to the courtier. . . . . Manners impress, as they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads; and you cannot rightly train to an air and manner, except by making him the kind of man of whom that manner is the natural expression. Nature for ever puts a premium on reality."

On utilitarian, as well as social principles, we should try to instruct our children in good manners; for whether we wish them to succeed in the world or to adorn society, the point is equally important. We must never lose sight of the fact, that here teachers and professors can do little, and that the only way in which it is possible to acquire the habits of good society is to live in no other. "A blockhead makes a blockhead his companion," says the writer last

quoted; and so will a little leaven of vulgarity leaven the whole social lump. No habit is so easily acquired as a habit of awkward gesticulation; no slovenliness so insidious as that of incorrect speech. He who wishes to be a gentleman must associate only with those whose tastes and habits are gentlemanly, and whose language is refined.

Manner is only to be defined by a series of negations. The well-bred person has no manner. The well-bred person is distinguished from the ill-bred person, not by what he does, but by what he leaves undone. The well-bred person just differs from the ill-bred person in that he knows what he ought not to do. The very best breeding consists chiefly in the utmost unobtrusiveness. To be well-bred and well-mannered, in short, is to keep down the *ego* upon every occasion; to control every expression of strong feeling; to be of noiseless bearing and gentle speech; to abstain from all that may hurt the feelings or prejudices of others; to make small sacrifices without seeming to make them; in a word, to remember that in society one lives for others and not for oneself.

But politeness is not like a robe of state, to be worn only upon occasions of ceremony. In no place do

the laws of etiquette bear more gratifying results than in the home circle, where, stripped of their mere formality, tempered with love, and fostered by all kindly impulses, they improve the character and bear their choicest fruits. A true gentlewoman will show as much courtesy, and observe all the little duties of politeness as unfailingly, towards her parents, husband, and family as towards the greatest strangers. A true gentleman will never forget that if he is bound to exercise courtesy and kindness in his intercourse with the world, he is doubly bound to do so in his intercourse with those who depend upon him for advice, protection, and example.

Etiquette may be defined as the minor morality of life. No observances, however minute, that tend to spare the feelings of others, can be classed under the head of trivialities; and politeness, which is but another name for general amiability, will oil the creaking wheels of life more effectually than any of those unguents supplied by mere wealth or station.

"Pour être véritablement poli, il faut être à la fois bon, juste, et généreux," has been well said by a modern French writer; and this is true, despite the fact that extremely severe codes of etiquette have often prevailed in the most vicious and dissolute

courts. Most of the Ten Commandments were habitually violated by the courtiers of Louis XIV.; yet which among the boldest of that profligate circle would have dared to sit, or eat, or put on his hat unbidden, in the presence of that haughty and exacting Sovereign? But, then, etiquette is not politeness, but only the mere external vesture of it; too often the mere counterfeit. True politeness is the outward visible sign of those inward spiritual graces called modesty, unselfishness, generosity. The manners of a gentleman are the index of his soul. His speech is innocent, because his life is pure; his thoughts are direct, because his actions are upright; his bearing is gentle, because his blood, and his impulses, and his training are gentle also. A true gentleman is entirely free from every kind of pretence. He avoids homage, instead of exacting it. Mere ceremonies have no attraction for him. He seeks not to say civil things, but to do them. His hospitality, though hearty and sincere, will be strictly regulated by his means. His friends will be chosen for their good qualities and good manners; his servants, for their truthfulness and honesty; his occupations, for their usefulness, or their gracefulness, or their elevating tendencies, whether moral, or mental, or political. And so we come

round again to our first maxim; *i.e.* that "good manners are the kindly fruit of a refined nature."

And if this be true of mankind, how still more true is it of womankind! Granted that truthfulness, gracefulness, considerateness, unselfishness, are essential to the breeding of a true gentleman, how infinitely essential must they not be to the breeding of a true lady! That her tact should be even readier, her sympathies even tenderer, her instincts even finer, than those of the man, seems only fit and natural. In her, politeness, *prévoyance*, and all the minor observances of etiquette are absolutely indispensable. She must be even more upon her guard than a man in all those niceties of speech, look, and manner, which are the especial and indispensable credentials of good breeding. Every little drawing-room ceremonial, all the laws of precedence, the whole etiquette of hospitality, must be familiar to her. And even in these points, artificial though they be, her best guide, after all, is that kindness of heart which gives honour where honour is due, and which is ever anxious to spare the feelings and prejudices of others.

Every mistress of a house, be it remembered, is a minor sovereign, upon whose bounty the comfort, and happiness, and refinement of her little court depend.

She must take especial care that her servants are capable, well-trained, and reliable, and that her domestic arrangements are carried on as noiselessly and easily as if by machinery. In a well-ordered household the machinery is always in order, and always works out of sight. No well-bred woman talks of her servants, of her dinner arrangements, or of the affairs of her nursery. One feels these matters to be under her surveillance, and that fact alone is a guarantee of their good management. The amusements and comforts of her guests are provided for without discussion or comment; and whatever goes wrong is studiously withheld from the conversation of the drawing-room. And let no lady, however young, however beautiful, however gifted, for one moment imagine that the management of her house can be neglected with impunity. If she is rich enough to provide an efficient housekeeper, well and good; but even so, the final responsibility must still rest upon her, and her alone. No tastes, no pleasures, must stand in the way of this important duty; and if even that duty should at first seem irksome, the fulfilment of it is sure to bring its own reward.

The very atmosphere of a house proclaims the mistress. The servants wear a cheerful air, and meet

you with candid and friendly faces; the rooms are tastefully furnished; an irreproachable cleanliness and neatness reigns around. The unexpected guest finds an orderly table and an unembarrassed welcome. In such a home, scandal finds no favour, and conversation never degenerates into gossip. In such a home, peace and plenty and goodwill are permanent household gods.

Good manners of course presuppose good education. "Crabbed age and youth" are as incompatible associates as ignorance and high breeding. Let, therefore, those persons who from adverse circumstances have not run through the ordinary curriculum of a liberal education early in life, begin the reformation of their manners by the cultivation of their minds. Some knowledge of ancient and modern history, of the progress of English literature, and of the current affairs of our own time, is indispensable to even the most ordinary conversationists. Next in importance comes a familiar acquaintance with the French and German languages. Nor is mere knowledge of much value, unless the taste be equally cultivated. Some familiarity with the best schools of art and music is now made not only possible but easy to persons of all classes. Museums, schools of art,

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reading-rooms, lecture halls, loan exhibitions, and the like, have of late years placed such means of culture as were unattainable by gentlemen and nobles of a hundred years ago within reach of the humblest mechanic. If knowledge is power, taste, be it remembered, is delight. Without taste, knowledge becomes mere pedantry, and study remains to the last unfruitful and unattractive. In a charming volume lately published, under the title of "Essays on a Liberal Education," Professor Huxley thus writes of the ends, influences, and "exceeding great rewards" of intellectual culture :—

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam-engine, to be turned to any kind of work, and to spin the gossamers as well as forge the anchors of the mind; whose mind is well stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire; but whose passions are trained to come to

heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or art; to hate all idleness, and to respect others as himself."

And now, to Professor Huxley's definition of the liberally-educated man, let us in conclusion add the following lines, which, written in memory and in honour of one of the most accomplished men of any age, may also be taken as an equally comprehensive and just definition of a true gentleman:—

> "We see him as he moved,
> How modest, kindly, all accomplished, wise,
> With what sublime repression of himself,
> And in what limits, and how tenderly;
> Not making his high place a lawless perch
> Of winged ambitions, nor a vantage ground
> For pleasure; but thro' all this tract of years
> Wearing the white flower of a blameless life."
>
> *Vide* Dedication to *Idylls of the King*.

CHAPTER I.

The Arrangement of a Lady's House, and the Management of Servants.

THE first point necessary to consider in the arrangement and ordering of a lady's household, is that everything should be on a scale exactly proportionate to her husband's income. Elegance and refinement are great accessories to the enjoyment of life; good taste is a luxury which we can hardly overestimate; but nothing will prove a recompense for the hundred and one vexations and anxieties induced by habits of thoughtless extravagance.

We have called good taste a luxury, and so it is; though, like many other luxuries, it may be obtained at a moderate expense. No matter how modest the scale of a lady's *ménage*, how simple her hospitalities, how inexpensive her toilettes, the real gentlewoman proclaims herself as readily in a cottage as in a

palace. The first essential of refinement in life and manner is a total absence of pretension.

We have already observed that a true gentleman or lady is necessarily free from every kind of pretence; but on this subject—that is to say, on social pretence in general—something more remains to be said. Pretence, under this form or that—pretence stigmatized by one great writer under the head of Shams, and by another under the now world-wide title of Snobbishness—has long been, and still is (though, happily, we believe, on the decline), our one great and abiding social weakness. Of the untruthfulness of pretence, of the vulgarity of pretence, Thackeray, in his immortal "Book of Snobs," has said all that can be said in bitter reproval. He has, in fact, so exhausted the subject, that none who may now attempt to touch upon it need hope to do more than paraphrase or quote him. And a finer book upon manners and morals it would be difficult to discover. To the publishers of this work we would say, Reprint it, multiply it, issue pocket editions, cheap editions, illustrated editions, editions *de luxe*, of this glorious modern satire! Mothers, buy it for your daughters! Fathers, present it to your sons! Men and women all, high and low, rich and poor, read it, lay it to

heart, live by it, act upon it, offer up your daily thanksgivings to the illustrious shade of him who wrote it for your everlasting guidance and profit!

Pretence, then, is snobbishness; and snobbishness is vulgarity. Pretence is perpetual anxiety and weariness of soul. Pretence is a daily skating on thin ice; and, oh!

"Hard, hard, hard, is it, only not to tumble!"

To affect a better family connexion, a larger income, a more lavish expenditure, than is really ours; to be in any sense "shabby-genteel;" to live beyond one's means; to run in debt; to pay shabby prices for shabby luxuries—is to lose alike in peace, in self-respect, and in the estimation of others. Let all young housekeepers, then, begin life by a resolute abnegation of shams. As wealth increases, so may expenditure also be increased. Far be it from our purpose to urge anything like parsimony or a sordid style of life upon our readers; but in the present age, when an almost fatal dread of opinion prevails, a simple, honest, fearless crusade against this particular form of moral cowardice cannot be too strongly insisted upon.

To do as other people do is the ambition of snobs.

Do we not all know persons who habitually sacrifice themselves, their dignity, and their peace of mind to this one futile endeavour?

To dine, dress, and live according to the fashion of the hour, is their single object in life; and to this object the health, comfort, and education of their family are made to gave way.

Who has not read Thackeray's account of the Ponto family, embalmed for ever in his "Book of Snobs"? Who does not know a Mrs. Ponto? At this moment we ourselves recall to mind a large, shabby-genteel, provincial family, of whom even the youngest member, a mite of five, was a confirmed snob. The children of this household were taught snobbism, and little else, from the cradle upwards. They never heard anything called by its proper name. Their uncle the Captain was always "the Colonel;" their pony chaise, "the carriage;" their thin Marsala, "Amontillado" at the least. As for their eldest brother, who had obtained a presentation to Christ's Hospital, he was always spoken of as studying at Eton.

"Veracity first of all and for ever," as Emerson says; "and all the rest will be easy." Build your plan of life upon a superstructure of sincerity, and then give your mind to elegance and refinement. As

wealth does not always presuppose good taste, so moderate means need not presuppose vulgarity. It is pleasant to possess jewels, but let no admiration for diamonds induce us to wear paste. A lady will therefore concern herself less about the size and splendour of her house, than the harmony of its colours, and the good taste of its decoration. The rooms will be furnished with perfect adaptation to comfort, with a careful avoidance of glaring colours, without any undue profusion of ornaments, and without any ostentation of upholstery. If there are pictures and other works of art, they must be good. No house, however modest, should be without something like a library. A house without books is a house without a soul. Flowers and ferns may be had at a trifling cost, and are the loveliest of ornaments, especially in cities and towns.

Fluffy knitted things and gaudy pieces of woolwork should be abolished by Act of Parliament. If ladies *must* do woolwork, let them design original patterns for themselves, with some regard to colour and artistic effect.

Reception rooms should never be overcrowded with furniture. Suite tables covered with little shepherdesses in Dresden china, and little châlets carved

in wood, are a delusion and a snare. All *bric-á-brac* should be kept in cabinets with glass doors. Mirrors should be numerous, and of the best quality; frames and cornices of studied simplicity of design.

The painting and papering of the walls is a most important subject, and should be carried out in strict harmony with the colours and character of the furniture. It is, perhaps, superfluous to say that geometrical patterns are, of all others, the most reprehensible; and, indeed, inflict positive torture upon the eyes of very sensitive people. The colours of walls should be always sober. Carpets may be as rich in colour as you please; but the patterns must be small, and the hues harmoniously blended.

Now that there is an established school of Art furniture in England, there can be no possible excuse for bad taste in upholstery. Cleanliness, plenty of air, neatness, and quiet, are indispensable in a well-ordered home. A dirty window, a stuffy atmosphere, a littered floor, noisy children, clattering servants, are enough to spoil the comfort of the most elegant house in the world. Good servants, upon whom cleanliness and quiet depend, can be had by any one who pays good wages and understands the duty of an employer.

Having engaged servants who thoroughly understand their business, we should leave them to do it without undue interference. No good servant will stay with a petulant, fault-finding, suspicious mistress; and no good servant will stay in a place where he has more work to do than he can get through with credit to himself. Ill-paid work will of necessity be illdone, as forced work is only undertaken by the incompetent. Nothing so entirely vulgarizes a household as a tone of hostility between servants and employers. A lady will make it her first study to obtain a staff of the best servants she can get, and will then remember that, after all, they are not angels, but human beings, liable to the same errors, temptations, and passions as their employers. She will endeavour to correct their faults, and not to aggravate them; above all, she will treat them, and encourage her children to treat them, with uniform kindness and civility, remembering that service is a relationship of employer and employed, and not of master and slave. One can never overestimate the effect of sympathy in dealing with a class of inferior rank to our own. It is not enough to be just and liberal to one's servants; one should also be sympathetic. A little kindly interest in their circumstances and general well-being is sure to bring its

own reward. It is well, also, to supply our servants occasionally with good books, and to encourage them to spend their holidays at places of wholesome and instructive amusement. A taste for reading when it is well directed will prove a sure antidote against bickering and gossip in the kitchen.

The anonymous writer of a charming and sensible paper in a late number of "The Broadway"[1] has some remarks on these subjects, which we are tempted to quote at length.

"There are two things held to be incompatible with domestic service in England—personal liberty after work-hours, and pleasure, save under jealously guarded conditions. A servant's life is monotonous and restricted. It is considered quite enough recreation for her if, after a hard day's work, she can 'clean herself' by the evening, and sit down quietly to needlework in the kitchen. Perhaps there are two maids, perhaps only one maid, to enjoy this inspiriting occupation: anyhow it is the maximum allowed, and eminently the right thing for servants. Even reading, save on Sundays, is regarded with disfavour by a great many mistresses sceptical as to the value of the

[1] See "Mistresses and Maids," *The Broadway*, February 1869.

traditional schoolmaster below the dining-room floor; writing, if seen, is sure to be discouraged—hence in most houses the servants' letters are always more or less 'on the sly,' and the daily post is a daily stratagem; laughter, if heard, is rebuked; romping, though the maids are perhaps mere girls yet, to whom a romp is intense enjoyment, is an offence even beyond that of laughter; visitors are forbidden; followers are the sons of Belial and to be steadily refused admission; and to 'go out' is of a certainty to go straightway to destruction. Only the parlour itself knows how much it dislikes and resents the 'going out' of the kitchen. All these enjoyments then are anathema maranatha; but the stitching, which the mistress refuses for her own part, which she puts out at great cost to her husband rather than do, or which she turns into an amusement by means of a toy-machine, she imposes on her maids as the only recreation they need after they have laid aside the rolling-pin and the scrubbing-brush. It has been found impossible to maintain such a system of life among men. In the army and navy, where discipline and arduous labour are the very pith and marrow of the service, the men must have both pleasure and personal liberty when their immediate tasks are done; and commanders find that

they get more work out of them, and that the work is more cheerfully, and therefore more satisfactorily, done, the more they recognise their right to themselves when the demands of the service have been fulfilled. But women are not broad enough for such recognition. They know nothing of physiological truths or of mental necessities; and, as I said before, they are too tyrannical to allow that servants have rights where they are mistresses.

"Certainly, servants claim their 'alternate Sundays out' as part of the house-law now; and moreover bargain for periodic holidays, the enjoyment of which, however, is tremendously neutralized by the hour usually fixed for the return home. To be in by half-past nine or ten effectually puts a stop to all such amusements as the theatre, &c. And yet, granting a theatre at all, and that respectable and well-conditioned folks patronise it, what special harm is there in a servant's spending her holiday evening with her friends at the Haymarket or the Lyceum? She sees only what her mistress and the young ladies have seen; and is Columbine in her spangled skirts more immoral from the gallery than she is from the stalls? She or her fellow-servant sits up often enough for master and mistress when they go out; would it be

too much to ask that every now and then she might be sat up for, for half an hour or so beyond the usual time of going to bed and shutting up the house, and so be allowed to join in the pleasures which cost, say, an hour less of sleep, but which cost nothing more subversive of good morals? 'Le plaisir fait le cœur si bon!' says Gavarni, in one of his sketches of Parisian life. But we in England, and more especially we women in England, have not learnt this truth, and domestic service will be the last place where it will be admitted. How much it is needed and desired the 'Sunday out' bears witness, when a servant will brave any weather, ruin her best clothes, and run the risk of an illness, rather than forego her one evening of liberty and society. Nothing short of absolute physical disablement will keep a servant indoors on her Sunday out. But the mistress learns no lesson by this. She only grumbles at girls for being so giddy and gadabout nowadays, and wonders why they cannot stay quietly at home and read the good books which she provides for the kitchen Sunday evening occupation—so much better for them than all this going out at night—going no one knows where, and doing no one knows what! In short, every manifestation of the social instinct is a fault with servants:

and visitors, outings, and followers are equally condemned. Yet the mistress upstairs spends half her life in other people's houses, counting visiting as one of her primary social duties; and the young ladies flirt with all comers, and think life without a tame rabbit or two on hand the dreariest thing imaginable.

"This follower question is a very hard one. Let us just look at it for the servant, and not as it seems to the mistress, who, perhaps not unnaturally, dislikes a strange man on the premises, and holds herself responsible for the good conduct and moral maintenance of the kitchen. The wages of a middle-class servant are not sufficiently good to allow of an effective reserve fund. She must dress well, and all the better since the national tendency has gone to such a costly recklessness of fashion. There are the expenses of her holidays to be met; and what can be saved after these from the fourteen or sixteen pounds a year which represent good average middle-class wages? At most a pound or two, which goes at the first change of situation, or for the illness of the old folk at home, or for the home journey which comes once in every two years or so, or in presents to her friends. What then is to become of her if she does not marry? What has the future in store for her?

She remembers that old phrase, 'Service is no inheritance;' and, remembering it for her own sad guidance, can we wonder if she wishes to secure a home and a protector while she may? Is there anything so very unnatural in a woman wishing to be kept, to be worked for, rather than go on working and battling for herself?—in her wishing to be free and her own mistress, rather than in service to another? Again: servants are women like their mistresses, and desire a home of their own, a good husband to support them, to love them, and whom they can love, and little children to call them mother."

To these true, and kindly, and just observations we would add: let, then, the master of the household make searching inquiry as to the character of any man for whom permission of entry into his house is requested; and if the man's employer speaks well of him, if his connexions are respectable, if his general habits are quiet and orderly, by all means suffer him occasionally to spend an evening in the kitchen with the girl to whom he is engaged, and in the company of her fellow-servants. It is a permission that should, however, be separately requested on every such occasion, and which should not be either asked or granted too frequently.

A mistress is bound to respect the religious prejudices of her servants, these being obviously matters which concern themselves alone. Some mistresses insist that their servants shall attend whatever place of worship they themselves frequent, having no regard to the persuasion in which those servants may have been brought up. But this is religious persecution on a small scale, neither more nor less. The Church of England mistress who demands that her Presbyterian housemaid, her Baptist cook, her Wesleyan footman, shall, as one of the conditions of remaining in her service, sit every Sunday in the servants' sittings in the gallery of the fashionable chapel which she herself chooses to regard as the one special haven of grace, is as guilty of persecution as any Philip II. or Mary I. in all history. Her sin only differs in degree; but in kind it is the old sin cropping out again. True, the servants can leave her if they choose. They are in no bodily peril. They have neither the stake nor the dungeon to fear. *But they are made to choose between their interests and their consciences;* and if they find the place otherwise a good place, the wages high, the work easy, their fellow-servants to their liking, ten to one but they yield the point of conscience, and remain. Is it desirable, we would ask, to lead them

to do this violence to their early prejudices? Is it well to do anything which shall tend to blunt that fine edge of the moral sense which, once so blunted, may never be restored? Is the servant who has sacrificed a point of conscience to a point of interest likely to give us honester service, more hearty obedience, truer answers, fairer treatment? Is it not, on the contrary, more probable that those who have tempted that servant to transgress the rule of right, will be the first to suffer from the after consequences? Depend on it, that sense of right once deadened, we have paved the way for lying, prevarication, half-service, and perhaps dishonesty. And above all, we are ourselves guilty of the sin of tempting a fellow-creature to do wrong.

Much might also be said on the subject of mutual respect between mistresses and servants. That the servant should respect the mistress is accepted as a universal canon; but we are not sure that the mistress is often alive to the fact that she is herself equally bound to respect her servant. And yet there is every reason why she should do so, and no valid reason (where the servant is honest, duty-doing, and well-conducted) why she should not. There is nothing mean, or contemptible, or degrading, in domestic ser-

vitude, taken *per se*. If it can be said to bear such an aspect under any circumstances whatever, those circumstances are of our own making. "Why is it," writes the humanistic author of the "Roundabout Papers," "why is it that the idea of persons at service is somehow ludicrous? Perhaps it is made more so in this country by the splendid appearance of the liveried domestics of great people. When you think that we dress in black ourselves, and put our fellow-creatures in green, pink, or canary-coloured breeches; that we order them to plaster their hair with flour, having brushed that nonsense out of our own heads fifty years ago; that some of the most genteel and stately among us cause the men who drive their carriages to put on little Albino wigs, and sit behind great nosegays—I say, I suppose it is this heaping of gold lace, gaudy colours, blooming plushes, on honest John Trot, which makes the man absurd in our eyes, who need be nothing but a simple, reputable citizen and indoor labourer."

So, in the same spirit, though in a less playful strain, remarks the author of "Mistresses and Maids:"—"There is nothing in domestic service that should be degrading to women of intelligence and independent spirit, any more than the work of subordination

of the army or navy is degrading to high-spirited men. It is only the estimation in which the workers are held that degrades work; only the treatment they receive that lowers the moral character of any section of society; and ladies have it in their power to elevate servants, and domestic service together, by respecting both. Influence goes from the higher to the lower; it does not ascend; and modern complaints of bad servants have their rise in the folly, the injustice, the tyranny, and the haughtiness of bad mistresses. When these last are reformed, we shall have no more of the first; but not till then."

On the other hand, servants should be kept up to a high standard of duty; and the mistress who fails to keep them up to that standard, who "puts up" with half-service, and is either too timid or too indolent to find fault when there is just cause for fault, does almost a greater wrong to the offender than to herself. Neglect, want of punctuality, uncleanliness, laziness, prevarication, impertinence, should be met with immediate and earnest reproof. A wilful persistence in faults can only be dealt with by dismissal. In all these matters example goes for much. The mistress who shows herself lenient to the faults of one servant, unsettles and demoralises all the rest. A good mis-

tress must know when to be severe, as well as when to be kind; as a wise judge knows when to sum up on the side of mercy, and when to array his facts in such wise as to incline the jury to a condemnation. In either case he is guided, not by his personal pity, or his personal indignation, but by what he considers to be the general interests of that society which it is his province to protect.

Punctuality is as necessary to the comfort of a house, as punctuation is necessary to the lucidity of a sentence. If it is allowable to have any unpunctual meals, it must be only the least important ones, such as afternoon tea, &c. Breakfast should always be in readiness to the moment; and the dinner-bell be as certain as the church-bell on Sunday. The health of the whole family depends as much on the regularity as the quality of the meals. Bad food, ill-cooked food, monotonous food, insufficient food, injure the physique, and ruin the temper. No lady should turn to the more tempting occupations or amusements of the day till she has gone into every detail of the family commissariat, and assured herself that it is as good as her purse, her cook, and the season can make it. This duty done, she may dismiss the matter with a clear conscience.

The question of housekeeping involves the question of accounts.

Most ladies hold accounts in abhorrence; but account-keeping is easy enough if the habit of keeping daily entries, and weekly casting up one's household bills, be strictly adhered to. It is only when accounts are suffered to run on and accumulate that they become very difficult. It is the first neglected knot that occasions the hopeless tangle of the skein. Let us only set to work patiently and persistently to unravel it, and hours of vexation and anxiety will be avoided. A system of ready-money payments, at least weekly, at most quarterly, will effectually obviate pecuniary embarrassments, and prove a sure means of economy. The discussion on Civil Service Supply Associations must be fresh in the minds of our readers; and though, in most cases, ladies will find it impracticable to go to market as their grandmothers used to do, there is no doubt that the movement is one of great utility and importance.

To enumerate in detail the duties of the mistress of a house would here be supererogatory, as they will be severally dealt with in their proper places; but in an age like the present, when so much is heard of professional education for women, University examinations, female

suffrage, and the like, it seems especially necessary to insist upon the importance of the domestic vocation. Without wishing or intending to deprecate any course that tends to enlarge the sympathies and improve the social and political position of women, we can but feel that the position of usefulness so exclusively their own is too often neglected and despised. Home is by heritage the woman's kingdom; there at least she reigns supreme: and, surely, to embellish that home, and to make happy the lives of those near and dear ones who dwell within it, is a task of no little honour, rewarded by no scant meed of gratitude and praise. Should it not be the righteous ambition of every mistress of a household to realize in her own person the ideal matron pictured by the Preacher?—

"Who can find a virtuous woman? for her price is far above rubies.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

"She will do him good and not evil all the days of her life.

"She seeketh wool, and flax, and worketh willingly with her hands.

"She is like the merchants' ships; she bringeth her food from afar.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

" She openeth her mouth with wisdom ; and in her tongue is the law of kindness.

" She looketh well to the ways of her household, and eateth not the bread of idleness.

" Her children arise up, and call her blessed ; her husband also, and he praiseth her.

" Many daughters have done virtuously, but thou excellest them all."

CHAPTER II.

Letters of Introduction—Cards—Addresses.

DO not lightly give or promise letters of introduction. Always remember that when you give letters of introduction you lay yourself under an obligation to those friends to whom they may be addressed. If they live in a great city like Paris or London, you in a measure compel them to undergo the penalty of escorting the strangers whom you introduce to some of those places of public entertainment in which the capital abounds. In any case, you put your friends to the expense of inviting them to their table.

We cannot be too cautious how we tax the time and purse of a friend, or weigh too seriously the question of mutual advantage in the introduction. Always ask yourself whether the person introduced will be an acceptable acquaintance to the one to whom you present him ; and whether the pleasure of knowing him will compensate for the time or money

which it may cost to entertain him. If the stranger is in any way unsuitable in habits or temperament, you inflict an annoyance upon your friend instead of a pleasure. In questions of introduction, never oblige one friend to the discomfort of another.

Letters of introduction are necessary in the country, particularly where new comers enter a new abode, and wish to enter the best society of the place. In the last case the inhabitants should call first, unless the new comer brings a letter of introduction, when he is the first to call. Instead, however, of going in, he sends his letter and card, and waits till this formal visit is returned. Never deliver a letter of introduction in person. It places you in the most undignified position imaginable, and compels you to wait while it is being read, like a footman. There is also another reason why you should not be yourself the bearer of your introduction; *i.e.*, you compel those to whom you are introduced to receive you, whether they choose or not. It may be that they are sufficiently ill-bred to take no notice of the letter when sent; and in such case, if you presented yourself with it, they would most probably receive you with rudeness.

It is at all events more polite on your part to give them the option, and, perhaps, more pleasant. If the

receivers of the letter be really well-bred, they will call upon you or leave cards the next day, and you should return their attentions within the week.

If, on the other hand, a stranger sends you a letter of introduction, and his or her card (for the law of etiquette here holds good for both sexes), you are bound, not only to call next day, but to follow up that attention by others. If you are in a position to do so, the next correct proceeding is to send an invitation to dinner. Should this not be within your power, you can probably escort the stranger to some exhibition, concert, public building, museum, or other place likely to prove interesting to a foreigner or provincial visitor. If you are but a clerk in a bank, remember that only to go over the Bank of England would be interesting to a stranger in London. In short, etiquette demands that you shall exert yourself to show kindness to the stranger, if only out of compliment to the friend who introduced him to you.

If you invite strangers to dinner, it is a better compliment to ask some others, than to dine with them *tête-à-tête*. You are thereby affording them an opportunity of making other acquaintances, and are assisting your friend in still further promoting the purpose for which he gave the introduction to yourself. Be

careful at the same time only to ask such persons as you are quite sure are the stranger's own social equals.

A letter of introduction must be carefully worded, stating clearly the name of the person introduced, but with as few personal remarks as possible. It suffices, in most cases, to say that so-and-so is a friend of yours, whom you trust your other friend will receive with attention. In travelling, one cannot have too many letters of introduction. It is the custom in foreign towns for the new comer to call on the residents first, a hint that may prove acceptable to persons contemplating a long or short residence abroad.

A letter of introduction should be given unsealed, not only because your friend may wish to know what you have said, but also as a guarantee of your own good faith. As you should never give such a letter unless you can speak highly of the bearer, this rule of etiquette is easy to observe. By requesting your friend to fasten the envelope before forwarding the letter to its destination, you tacitly give permission to inspect its contents. Let your note-paper be of the best quality and of the proper size. Albert or Queen's size is the best for such a purpose.

The fashion of cards is a variable one. The visiting card should be perfectly simple. Glazed cards are now wholly out of fashion in England, and ladies' cards are cut much smaller than they used to be. The possessor of two residences should have one address engraved in the left corner and one in the right. Honourables do not affix their titles to their cards. No title under Sir or Lady should be taken by the bearer. All merely honorary or official designations should be omitted, except in cards designed for purely official visits. Thus an ambassador at Paris returns official visits with a card superscribed, "L'AMBASSADEUR DE SA MAJESTÉ BRITANNIQUE;" but those of acquaintances, with "LORD COWLEY" only. The engraving should be in simple Italian writing, not in Gothic or Roman letters, and be adorned with no flourishes. The address should always be in the corner. Some gentlemen and unmarried ladies have adopted the continental custom of omitting the Mr. and Miss upon their cards; as

ALFRED JOHN MAJORIBANKS;

or

LUCY CARRINGTON.

And the fashion is a good one. Autographic facsimiles for visiting-cards are detestable affectations in

any persons but those remarkable for talent, whose autographs, or fac-similes of whose autographs, would be prized as curiosities. A card bearing the autographic signature of Charles Dickens or Agnes Strickland would possess a certain interest; whereas the signature of John Smith or Mary Jones would be not only valueless, but would render the owner ridiculous. Persons in mourning must have cards bordered with black. Young unmarried ladies living with their parents do not require separate cards. It is better to have their name placed below that of their mother; as

MRS. STEWART BYNG.

MISS STEWART BYNG.

Some married people, when visiting together, use a single card, engraved thus :—

MR. & MRS. CHARLES BROWN.

Leave-taking cards have P.P.C. (*pour prendre congé*) written in the corner, or P.D.A. (*pour dire adieu*).

We inform our friends and acquaintance of the death of any member of our family by a card. These cards should simply state the name, age, birthplace, residence, and place of interment.

Wedding-cards should be as simple and unostentatious as possible.

CHAPTER III.

Visiting—Morning Calls.

A MORNING visit should be paid between the hours of 3 and 5 P.M. By observing this rule you avoid intruding before the luncheon is removed, and leave in sufficient time for the lady of the house to have an hour or two of leisure for her drive and dinner toilette. Never pay a visit before noon; and be careful always to avoid the luncheon hours of your friends. Some ladies dine with their children at one or half-past one o'clock, and are consequently unprepared for the early reception of visitors. When you have once ascertained this to be the case, be careful never to intrude again at the same hour.

A good memory for these trifles is one of the hall-marks of good-breeding.

A first visit should be returned the next day; at latest within three days. A visit of ceremony—and, indeed, a visit of friendship—should always be brief.

If even the conversation becomes animated, beware of letting your call exceed half an hour in length. It is better to let your friends regret rather than desire your withdrawal.

When returning visits of ceremony, you may, without impoliteness, leave your card at the door, without going in. Do not, however, fail to inquire if the family be well. Should there be daughters or sisters residing with the lady upon whom you call, leave a card for each. If there are visitors staying in the house, it is better to distinguish the cards intended for them by writing their names above your own. A married lady, calling upon a married lady, leaves her husband's card for the husband of her friend.

Unless when returning thanks for "kind inquiries," and announcing your arrival in, or departure from, town, it is not considered respectful to send round cards by a servant.

Visits of condolence are paid within the week after the event which occasions them. Personal visits of this kind are made only by relations and very intimate friends, who should be careful to make the conversation as little painful as possible.

In paying visits of congratulation, you should always go in, and be hearty in your congratulations.

Wedding-cards are generally sent round to such people as one wishes to keep up acquaintance with, and these will call first on the newly-married pair. A visit is also due to the parents who have invited you to the wedding-breakfast.

A call should invariably be made within a week upon friends or acquaintances at whose house you have dined, or from whom you have received an invitation to dine.

A well-bred person will endeavour to receive visitors at any time. If you are occupied and cannot afford to be interrupted, it is better to instruct your servant to say that you are never "at home," except upon certain days and at certain hours. If a servant once admits a visitor within the hall, receive him at any inconvenience; but take care that the circumstance does not occur again. A lady should never keep a visitor waiting. Some ladies only receive visitors on a stated afternoon in each week; but this is a somewhat pretentious custom, only to be justified by the exigencies of a very lofty position. Umbrellas and overcoats should always be left in the hall.

When a gentleman makes a morning call, he should never leave his hat or riding-whip in the hall, but should take both into the room. To do otherwise

would be to make himself too much at home. The hat should never be laid on a table, pianoforte, or any article of furniture, but must be held properly in the hand. If you are compelled to lay it aside, put it on the floor.

Never take favourite dogs into a drawing-room when you make a morning call. Their feet may be dusty, or they may bark at strangers, or, being of too friendly a disposition, may take the liberty of lying on a lady's gown, or jumping upon a velvet sofa or an easy chair. Besides, your friend may have a favourite cat already established before the fire, and in that case a battle may ensue. Many persons, too, have a constitutional antipathy to dogs, and others never allow their own to be seen in the reception-rooms. For all or any of these reasons, a visitor has no right to inflict upon his friend the society of his dog as well as of himself.

Neither is it well for a mother to take young children with her when she pays morning visits; their presence, unless they are unusually well-trained, can only be productive of anxiety to yourself and your hostess. She, while striving to amuse them, or to appear interested in them, is secretly anxious for the fate of her album, or the ornaments upon her

étagère; while the mother is trembling lest her children should say or do something objectionable.

If you do not keep a close carriage, you should never pay visits of ceremony in wet weather. To enter a drawing-room with mud-bespattered boots and damp clothes is a *faux pas* that no lady or gentleman will commit.

It has of late become customary to offer tea to those visitors who make their calls between the hours of four and five o'clock. Tea should be sent round, already poured out, with sugar basin and cream ewer, on a small waiter. Biscuits or bread-and-butter may accompany it.

On entering a crowded drawing-room, go at once to pay your respects to the lady of the house, and take the seat she indicates to you. A gentleman should take any vacant chair he may find, without troubling his hostess to think for him.

A gentleman ought to rise upon the entrance of ladies. A lady does not rise. It is not permissible to leave one's chair in order to get nearer the fire. As a general rule, an introduction is only followed by a bow, unless the persons to whom your hostess introduces you are her relations or very old friends, and for some special reason she desires that you

should make their acquaintance. In this case you give your hand. A man has no right to take a lady's hand till it is offered. Two ladies shake hands gently and softly. A lady gives her hand to a gentleman, but does not shake his hand in return. Young ladies only bow to unmarried men. It is the privilege of a superior to offer or withhold his hand; an inferior should never be the first to extend the hand. Foreigners rarely shake hands, and then only with intimate friends.

If other visitors are announced, and you have already remained as long as courtesy requires, wait till they are seated; then take leave of your hostess; bow politely to the newly-arrived guests; and retire. You will, perhaps, be urged to remain; but having once arisen, it is best to go. There is always a certain air of *gaucherie* in resuming your seat, and repeating the ceremony of leave-taking. If you have occasion to look at your watch during a call, ask permission to do so, and apologize for it on the plea of other appointments.

A gentleman should rise when any lady takes her leave, and, if in his own house, should escort her to her carriage.

In receiving morning visits, it is not necessary that a lady should lay aside the employment in which she

may be engaged, particularly if it consist of light or ornamental needle-work. Politeness, however, requires that music, drawing, or any absorbing occupation, be at once abandoned. A well-bred lady pays equal attention to all her visitors, and endeavours to make conversation as general as possible. It is allowable to pay extra attention to any person of distinguished rank, extreme age, or world-wide reputation. No one would resent a little exclusive politeness to a duke, a nonagenarian, or a Victor Hugo. To do homage to the rich, simply because they are rich, is a piece of snobbism which even the most amiable find it difficult to forgive.

A lady need not advance to receive visitors when announced, unless they are persons to whom she is desirous of testifying particular respect. It is sufficient if she rises, moves forward a single step to shake hands with them, and remains standing till they are seated.

When her visitors rise to take leave, she should rise also, and remain standing till they have quite left the room. It is not necessary to accompany them to the drawing-room door, but the bell should be rung in good time, that the servant may be ready in the hall to let them out.

A lady can never call upon a gentleman unless professionally or officially. To do so would be, not only a breach of good manners, but of strict propriety.

A lady should dress well, though not too richly, when she pays or receives morning visits. If she has a carriage at command, she may dress more elegantly than if she were on foot. A gentleman should always be well dressed. No one, in the present day, can afford to dress badly.

Trifling as many of these little rules may at first sight appear, they are by no means unimportant. Trifles in the aggregate become great social forces.

It has been well said that "attention to the punctilios of politeness is a proof at once of self-respect, and of respect for your friend." Though irksome at first, these trifles soon cease to be matters for memory, and become things of mere habit. To the thoroughly well-bred they are a second nature. Let no one neglect them who is desirous of pleasing in society; and, above all, let no one deem them unworthy of attention. They are precisely the trifles which do most to make social intercourse agreeable, and a knowledge of which distinguishes the gentleman and gentlewoman from the *parvenu*.

CHAPTER IV.

Conversation.

"YOU shall not be facile, apologetic, or leaky," says Emerson, "but king over your word." The art of expressing one's thoughts in clear, simple, elegant English, is one of the first to be attained by those who would mix in good society. No matter what claims you may have upon the world's attention or respect—whether you be a millionaire, a genius, a discoverer, a philanthropist—you must talk, and talk fairly well, if you would not altogether fail of producing some kind of impression upon society. To have something good to say, and to say it in the best possible manner, is to ensure success and admiration.

The first thing necessary for the attainment of this valuable accomplishment is a good education. Every well-bred person, as we have already remarked, should be well acquainted with the French language, with the history of his own country, and with the current

events and literature of the day. Above all things, a perfect knowledge of English is indispensable. To talk of the *nuances* and elegancies of accent and language to persons who are wanting in rudimentary knowledge, is like discussing the charms of literary style with one who has not yet learned to spell. Yet let no one despair of being able to speak well, however laboriously he may have to contend with the disadvantages of neglected education. Much may be learned from an admirable little book called "Every Day Blunders in Speaking and Writing," published, we believe, at the low price of sixpence, and from other books of the same class. The safest and speediest plan, however, is at once to procure a good teacher. Beware of trusting too readily to the guidance of a pronouncing dictionary. A work of this kind is, for the most part, a delusion and a snare. With its phonetic attempt at illustration, it can do no more than show you a skeleton, and call it a man. Those who have had no educational advantages in youth should set themselves to learn their own language as a foreigner would learn it; *i.e.* by assiduously working with a first-rate teacher of elocution, and by omitting no opportunity of hearing good English spoken. They should attend public readings, theatres, lectures,

law-courts, and the like, and be careful to associate as little as possible with persons who are in the habit of expressing themselves incorrectly and vulgarly. Nothing is so infectious as a vicious accent or a vulgar manner.

The best accent is undoubtedly that taught at Eton or Oxford. All provincialisms, affectations of foreign accent, mannerisms, exaggerations, and slang are detestable. Equally to be avoided are inaccuracies of expression, hesitation, an undue use of French or other foreign words, and anything approaching to flippancy, coarseness, triviality, or prevarication. The voice should never be loud, the speech should not be accompanied with gesticulation, and the features should ever be under strict control. A half-opened mouth, a smile ready at any moment to overflow into a laugh, a vacant stare, a wandering eye, are all evidences of ill-breeding. One may be as awkward with the mouth as with the arms or legs. Suppression of visible emotion, whether of laughter, or anger, or mortification, or disappointment, is a sure mark of breeding.

Next to unexceptionable grammar, correct elocution, and a frank, self-controlled bearing, it is necessary to be genial. Do not go into society unless you

can make up your mind to be cheerful, sympathetic, animating, as well as animated. Dulness is one of the unforgivable offences. Society does not require you to be as hilarious as if you had just come into a fortune, but you have no right to look as though you had just lost one.

The matter of conversation is as important as the manner. There are a thousand conversational shoals and quicksands to be avoided in society; and though tact and good feeling will for the most part point them out, it may be as well to enumerate a few of them.

Compliments are inadmissible in English society, unless, indeed, they are so delicately put as to be hardly discernible. All flattery is vulgar, and born of snobbism, while the habit of heaping attentions or civil speeches upon those who are richer, better born, or wiser than ourselves, induces insincerity on the one hand and disgust on the other. Even the best-meant flattery does harm, since it is sure to be ascribed to interested motives. Testify your respect, your admiration, your gratitude, by deeds, not words. Words are easy, deeds difficult. Few will believe the first, but the last carry confirmation with them.

Compliments are not tabooed in foreign society, and should be received abroad without offence.

All "slang" is vulgar. It has become of late unfortunately prevalent, and we have known even ladies pride themselves on the saucy *chique* with which they adopt certain Americanisms and cant phrases of the day. Such habits cannot be too severely reprehended. They lower the tone of society and the standard of thought. It is a great mistake to suppose that slang is in any way a substitute for wit.

Scandal is the least excusable of all conversational vulgarities.

The use of proverbs is very objectionable in society; and puns, unless they rise to the rank of witticisms, are to be scrupulously avoided. There is no greater nuisance in society than a dull and persevering punster.

Long arguments in general company, however entertaining to the disputants, are, to the last degree, tiresome to the hearers. You should always prevent the conversation from dwelling too long on one topic.

Religion is a subject which should never be introduced in general society. It is the one subject on which persons are most likely to differ, and least likely to preserve their temper.

Interruption of the speech of others is a great sin against good breeding. It has been aptly said, that

"if you interrupt a speaker in the middle of his sentence, you act almost as rudely as if, when walking with a companion, you were to thrust yourself before him, and stop his progress."

To listen well, is almost as great an art as to talk well. It is not enough *only* to listen. You must endeavour to seem interested in the conversation of others.

Gentlemen should not make use of classical quotations in the presence of ladies, without apologizing for, or translating them. Even then, it should only be done when no other phrase can so aptly express their meaning. Much display of learning is pedantic and out of place in a drawing-room. All topics especially interesting to gentlemen, such as the turf, the exchange, or the farm, should be excluded from general conversation. Men should also remember that all ladies are not interested in politics, and dwell, of preference, upon such subjects as they are sure to be acquainted with. Never talk upon subjects of which you know nothing, unless it be for the purpose of acquiring information. Many young ladies and gentlemen imagine that, because they play a little, sing a little, draw a little, frequent exhibitions and operas, and so forth, they are qualified judges of art. No

mistake is more egregious or universal. The young should never be critical. A young person of either sex can but appear ridiculous when satirizing books, people, or things: opinion, to be worth the consideration of others, should have the advantage of maturity.

Anecdotes should be very sparsely introduced into conversation, and should be invariably "short, witty, eloquent, new, not far-fetched."

Repartee must be indulged in with equal moderation. Utterly objectionable to all persons of taste is the fast and flippant style of speech adopted by some fashionable young ladies of the present day. In conversing with men or women of rank, do not too frequently give them their titles; only servants interlard every sentence with "My Lord" and "My Lady." It is, however, well to show that you remember the station of your interlocutor, by now and then introducing some such phrases as, "I think your Grace was observing," or, "I believe, Madam, I was pointing out to you—". In general, however, you should address a nobleman as you would any other gentleman. The Prince of Wales himself is only addressed as "Sir," and the Queen as "Madam." With regard to other titles, such as General, Doctor,

&c., they must always have the surname appended by strangers: as, "What is your opinion, General Macdonald?" not, "What is your opinion, General?" "I hope you are well, Doctor Brown;" not, "I hope you are well, Doctor." The surname can only be omitted by old friends. As a rule, names should be used but seldom, and never familiarly. Few solecisms give deeper offence than any liberty taken with one's name, which should invariably be spelt and pronounced according to the example of the possessor.

In the society of foreigners it must be remembered that the custom is wholly different from ours. A Frenchman is always addressed—no matter whether he bear a professional, official, or military title—as "Monsieur;" and you never omit the word "Madame," whether addressing a duchess or a dressmaker. However much we may object to the custom, we should adopt it when in the society of foreigners, remembering that to forget the appellatives, "Monsieur, Madame, and Mademoiselle," equally with the German "Mein Herr," and the Italian "Signore," would savour as much of ill-breeding as if we were to address our own country-people as "Sir," "Ma'am," and "Miss," after the fashion of servants.

The great secret of talking well is to adapt your

conversation as skilfully as may be to your company. Some men make a point of talking commonplaces to all ladies alike, as if a woman could only be a trifler. Others, on the contrary, seem to forget in what respects the education of a lady differs from that of a gentleman, and commit the opposite error of conversing on topics with which ladies are seldom acquainted. A woman of sense has as much right to be annoyed by the one, as a lady of ordinary education by the other. You cannot pay a finer compliment to a woman of refinement and *esprit* than by leading the conversation into such a channel as may mark your appreciation of her superior attainments.

It should be remembered that people take more interest in their own affairs than in anything else which you can name. In *tête-à-tête* conversations, therefore, lead a mother to talk of her children, a young lady of her last ball, an author of his forthcoming book, or an artist of his exhibition picture. Having furnished the topic, you need only listen; and you are thought not only agreeable, but thoroughly sensible, amiable, and well-informed.

Be careful, on the other hand, not always to make a point of talking to persons upon general matters

relating to their professions. To show an interest in their immediate concerns is flattering, but to converse with them too much about their own art or profession looks as if you thought them ignorant of other topics.

Do not be *always* witty, even though you should be so happily gifted as to need the caution. To outshine others on every occasion is the surest road to unpopularity.

In a *tête-à-tête* conversation, however interesting, it is extremely ill-bred to drop the voice to a whisper, or to converse on private matters. Members of a family should not converse together in society.

If a foreigner be one of the guests at a small party, and does not understand English sufficiently well to follow what is said, good breeding demands that the conversation should be carried on in his own language, or that he should be introduced to some person conversant with it.

If upon the entrance of a visitor you carry on the thread of a previous conversation, you should briefly recapitulate to him what has been said before he arrived.

Always look, but never stare, at those with whom you converse.

Remember in conversation that a voice "gentle and low" is, above all other extraneous accomplishments, "an excellent thing in woman." There is a certain distinct but subdued tone of voice which is peculiar only to persons of the best breeding. It is better to err by the use of too low than too loud a tone. Loud laughter is extremely objectionable in society.

Conversation is a reflex of character. The pretentious, the illiterate, the impatient, the envious, will as inevitably betray their idiosyncrasies as the modest, the even-tempered, and the generous. Strive as we may, we cannot be always acting. Let us, therefore, cultivate a tone of mind and a habit of life, the betrayal of which need not put us to shame in the company of the pure and the wise; and the rest will be easy. If we make ourselves worthy of refined and intelligent society, we shall not be rejected from it; and in such society we shall acquire by example all that we have failed to learn from precept.

"You cannot have one well-bred man," says Emerson, "without a whole society of such." Elsewhere he says: "It makes no difference, in looking back five years, how you have dieted or dressed;

whether you have been lodged on the first floor or in the attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage, or in a ridiculous truck;—these things are forgotten so quickly, and leave no effect. But it counts much whether we have had good companions in that time,—almost as much as what we have been doing."

And lastly: "Ask what is best in our experience, and we shall say, A few pieces of plain dealing with wise people. There is no book and no pleasure in life comparable to it. One conversation once and again has apprised us that we belong to better circles than we have yet beheld; that a mental power unites us, whose generalizations are more worth for joy and for effect than anything that is now called philosophy or literature. In excited conversation we have glimpses of the universe, hints of power native to the soul, far-darting lights and shadows of an Andes landscape, such as we can hardly attain in lone meditation. There are oracles sometimes purposely given, to which the memory goes back in barren hours."

CHAPTER V.

Letter-Writing—Invitations.

NO one should write letters at all who cannot write in a clear, fair hand, that "those who run may read." In a busy age like the present, when every one's time has a certain value, we have no right to impose the reading of hieroglyphics upon our correspondents. *I*'s should be dotted, *t*'s crossed, capitals used in their proper places, and only the most obvious abbreviations indulged in. Punctuation is equally *de rigueur;* the most unimportant letters should be carefully punctuated; and the habit is so easily acquired, and so simple, that after a while it entails no more time or thought than dotting the *i*'s. The handwriting of a lady or gentleman should not be commercial or scholastic, but bold, firm, and characteristic. All affectations in writing should be avoided, such as sloping one's hand to the left, the

use of flourishes, undue largeness or smallness of characters, &c. &c. The signature should be simple and unostentatious. Nothing is more absurd than to see a person whose name can have no significance to the world in general, sign himself as elaborately as if he were at least the Pope or the Premier. Underlining should only be resorted to when the underlined word is very important. Many ladies carry this practice to excess, and so rob it of all significance. What should we think of a speaker who emphasized every other word?

For ordinary correspondence it is advisable to use white note-paper of fair quality, with the address printed in simple characters at the top. This custom saves much trouble and insures your correspondent's answer being correctly addressed. From a business letter the address and date should never be omitted.

If monograms and crests are used, they should be as simple as possible, and in one colour only. Gilt monograms and crests printed in many colours are pretentious, and therefore not in good taste. Perhaps the most simple, elegant, and dignified way of setting your *cachet* on your letter is by sealing it with your arms. Married ladies use their husbands' arms. Unmarried ladies cannot bear crests or coats

of arms; but must only have the quarterings of their fathers' and mothers' arms on a lozenge. Red sealing wax is inadmissible except for business letters, and wafers must never be used. In mourning, the paper and envelopes should have a black border suitable to the degree of relationship to the dead, and the length of time during which one has been in mourning. In the very deepest mourning, exaggerations of black border are unbecoming and out of taste. Real grief is always unostentatious.

The ceremonial of invitations is much changed of late years. For large *soirées* and "At Homes" printed invitations on cards and note-paper are used. The form is simply this :—

"MRS. NORMAN,"

AT HOME.

Monday Evening, June the 14th inst.

with the name of the invited persons written above. The least formal of formal invitations is when the lady sends her own visiting-card with the invitation written upon it in her own handwriting.

An invitation of this sort is not to be replied to:

you go or not, as you please; and, in the latter case, you leave a card next day. If you go, you do not call afterwards, a party of this kind standing on the same footing as an open afternoon.

Notes of invitation for evening parties are issued in the name of the lady of the house. The most formal may be worded thus:—

"Mrs. Ashton requests the honour of Sir George and Lady Macgregor's company at an evening party on Monday, 14th June."

The reply may run as follows:—

"Sir George and Lady Macgregor regret that a previous engagement must deprive them of the pleasure of accepting Mrs. Ashton's kind invitation for Monday, the 14th inst."

Or, "Sir George and Lady Macgregor have much pleasure in accepting Mrs. Ashton's kind invitation for the 14th inst."

The old-fashioned preliminary of "presenting compliments" is now discontinued by the most elegant letter-writers.

Never "avail" yourself of an invitation. Above all, never speak or write of an invitation as "an invite." It is neither good breeding nor good English.

When the invitation is for a ball, the "At Home" form is usually adopted; in which case there will be added, in the corner, "Dancing," or "Dancing at 11 o'clock." If it be for a musical party, intimation must also be given of the hour at which the music begins. The following is the most formal invitation to a ball:—

"Mrs. Molyneux requests the pleasure of Captain Hamilton's company at an evening party, on Monday. March the 11th inst.

"Dancing will begin at 10 o'clock."

The answer must correspond, in this style:—

"Captain Hamilton has much pleasure in accepting Mrs. Molyneux's kind invitation for Monday evening, March the 11th inst."

Invitations of this formal kind can be sent out three weeks or a month before the party takes place. In any case, a notice of not less than ten days should be given. Invitations should be written on small note-paper of the best quality, with envelope to correspond, and sealed with a small crest.

Dinner invitations are written and issued in the name of husband and wife. During the height of the London season, invitations to dinner should be sent out at least three weeks before the party

takes place; but in the country ten days' notice is sufficient.

The following form may be printed or written :—

"Mr. and Mrs. Bray request the honour of Mr. and Mrs. Thomson's company at dinner on the 12th of Feb. at seven o'clock."

If accepted, the reply is thus written :—

"Mr. and Mrs. Thomson have much pleasure in accepting Mr. and Mrs. Bray's kind invitation to dinner on the 12th of Feb."

The word "pleasure," may be substituted for "honour," in inviting friends. The "afternoon" party is now much in vogue, especially in the country, where croquet and music are provided by way of amusement. A visiting-card may be sent, with the hour of assembling added in the corner. The kind of amusement provided should be intimated on the card, as ladies attend croquet or archery parties in suitable dresses.

We now come to letter-writing in general. Having already insisted on the necessity of good handwriting, we pass on to other matters, such as style, form of address, &c.

No letter should contain erasures under any circumstances whatever.

The stamp should be placed exactly in the right-hand corner of the envelope; it must neither be upside down, nor slanting, nor in any way carelessly affixed. Negligence in these matters evinces a rudeness to the person to whom you write, as showing that you think anything will do. Blots and smears are equally inadmissible. Great care should be observed in addressing people by their proper names. Absent people have been known to begin a letter to one person, finish to another, and send it on to a third.

All abbreviations of name, rank, title, &c., are rude. Captain, Esquire, Commissioner, Madame, Monsieur, should be written out in full. Letters to tradespeople should be addressed to Mr. ——, or Messrs. —— and ——.

An unmarried lady cannot address a gentleman as "*My* dear Sir," unless she is very old, and he too. It should be, "Dear Sir."

Never omit your own name and address from any letter, whether of business or friendship.

In writing to persons much your superior or inferior, use as few words as possible. In the former case, to take up much of a great man's time is to take a liberty; in the latter, to be diffuse is to be too familiar. It is only in correspondence with very

intimate friends that long letters are permissible. If occasion necessitates a letter to a very busy person (a professional lady or gentleman, for instance), politeness requires that it should be framed as curtly as is consistent with civility and perspicuity. It is unpardonable to take up people's time simply because we do not choose to be at the trouble of concentrating our thoughts and sparing our words.

In writing to friends and acquaintances, we should never communicate bad news abruptly, but should lead the way to it in such a manner as to soften the blow. A great deal of pain may be avoided by a proper choice of words. And we should scrupulously avoid writing too frequently, or at too great a length, of our own losses and misfortune. To do this is mere thoughtless egotism. We have a right to expect sympathy from our friends, but we have no right to make our letters inflictions. Letters should invariably be written in a tone of cheerfulness, or, at least, of resignation.

An ill-tempered letter is as great a mistake as a lachrymose one. Nothing is so inexpedient as to write a letter in a fit of indignation or anger. If you must give way to your feelings, write your letter, but let it remain unposted till the next day; or do not

write at all, but seek instead an interview with the person who has wronged or affronted you. Spoken recrimination or reproof is forgotten; but when you have once written down and issued your angry thoughts, they are irrevocable and a sure source of after regret.

Equally, in dealing with inferiors who have acted unfairly by you, is a civil tone of correspondence to be insisted upon. Be as haughty as you please, but state your grievance in plain unvarnished terms, and there end. If the truth does not sting, nothing will; and vituperation, though it does not injure the person on whom you bestow it, injures your own cause, and detracts from the dignity of your position.

In writing, as in conversation, egotism is a capital offence. We have no more right to be egotistic on paper than we have a right to be dull or disagreeable. A letter should be like a visit, bright, inspiriting, and a reflex of our best mood. Above all, it should be kind and sympathetic. There are letters whose arrival we hail as we should that of a new book by a delightful writer, or as the visit of a brilliant acquaintance. Again there are others the delivery of which, anticipating all the dulness and verbosity

with which they are certain to abound, we dread like the incursion of a well-known bore. Who would not wish to be the writer of the one? Who would not take any amount of pains with his correspondence sooner than be dreaded like the other?

Among the appendices at the end of this volume will be found a table of the forms of epistolary address, from the style and title of the Sovereign down to that of the simple Esquire.

CHAPTER VI.

The Lady's Toilet.

PERHAPS, in these days of public and private baths, it may seem a work of supererogation to insist upon cleanliness as the first requisite in a lady's toilet. Yet it may be as well to remind our fair readers that fastidiousness on this head cannot be carried too far. Cleanliness is the outward sign of inward purity. Cleanliness is health, and health is beauty.

We will begin, then, with the business of the dressing-room, which can be quite well performed in three-quarters of an hour, or even less; and should at latest be achieved by eight o'clock in summer and nine in winter. To sleep too much is as trying to the constitution as to sleep too little. To sleep too much is to render oneself liable to all kinds of minor ailments, both of mind and body. It is a habit that cannot be too severely censured, especially

in the young. No mother has any right to allow her young daughters to ruin their tempers, health, and complexions, by lying in bed till nine or ten o'clock. Early rising conduces more to the preservation of health, freshness, and young looks, than anything in the world, and even to the proper preservation of our mental faculties.

The bath is a most important object of study. It is not to be supposed that we wash in order to become clean; we wash because we wish to remain clean. The bath should be taken by a person in good health once a day in winter, and twice a day in summer. For persons of really robust constitutions a cold shower-bath may be recommended; but as a general rule the sponge-bath is safest and most convenient. Cold water refreshes and invigorates, but does not cleanse: those persons, therefore, who daily use a cold bath in the morning, should frequently use a warm one at night. For cleansing purposes, the water should be of from 96° to 100°, or even 108°; but such a bath should be sparingly indulged in, as it exhausts the physical powers.

A tepid bath, varying from 85° to 95°, is perhaps the safest for general use, the more particularly as it answers the purpose both of refreshing and cleansing.

It is not well to remain in the bath for longer than two or three minutes. A large coarse sponge is best for the purpose. It is advisable to wet the top of the head before entering a cold bath. Whether soap be used or not, it is well to apply the flesh-brush gently to the face and vigorously to the whole body. Nothing improves the complexion like the daily use of the flesh-brush. When the brushing is concluded, a huck-a-back or Turkish towel should be used for the final process of drying.

The teeth must be scrupulously cared for. If proper care were taken of the teeth in youth, there would be less employment for the dentist in after life. The Americans ruin their teeth by drinking iced drinks with hot dinners; the Spanish ladies by eating sugar all day long; the Mexicans by smoking cigarettes: but, without running into these excesses, our English ladies are far from observing even the most ordinary precautionary measures for the preservation of theirs. Very hot and very sweet things should be avoided. The teeth should be carefully brushed, not only night and morning, but after every meal. Very hard tooth-brushes are not advisable, and a simple tooth-powder of common chalk is safer and more effectual than any quackeries. The

onion, we need scarcely observe, must be the forbidden fruit of the Eve of the nineteenth century. Indigestible food is also certain to affect the sweetness of the breath. As soon as the breath becomes unpleasant, one may be quite sure that the digestive machinery is out of order.

The nails must always be fastidiously clean and never allowed to grow inordinately long. In cutting the nails every care must be given to the preservation of the shape, and to the removal of superfluous skin. A liberal use of the nail-brush, warm water, and best Windsor soap will insure the preservation of a delicate hand. Gloves must of course be worn out of doors; and even indoors as much as possible.

The hair requires a good deal of care, though of the simplest and most inartificial kind. The secret of fine and glossy hair is a clean hair-brush; and ladies who keep no maid to perform those offices for them should wash their hair-brushes in hot water and soda every day. Every other day is the minimum of washing that a hair-brush should have, especially in London.

Once secure the perfect cleanliness of your hair-brush, and the rest will be easy. Brush the hair carefully both at night and morning; let it be occa-

sionally cleansed with yolk of egg beaten up, or a mixture of glycerine and lime-juice, and you will find no need to resort to hair-doctors or quacks. Pomade and oil are strictly to be avoided; but after a sea-water bath, or during a sea journey, a little warm pomade will be useful in softening the hair.

Above all things, never attempt to change the colour of the hair by means of fashionable dyes and fluids. Colour so obtained cannot harmonize naturally with the skin, eyes, and eyebrows that Nature has given. Practices of this kind are simply and strictly immodest. They evince a senseless desire for fashion, and an equally senseless eagerness to attract. Auricomus hair-dyes, like painted lips and cheeks, and pencilled eyebrows, and complexions purchased from Madame Rachel, are disgraceful to the wearers. With regard to the art of obtaining a good complexion, we venture to affirm that Madame Rachel is no wiser than ourselves. Let ladies be careful in regard to diet, take regular exercise in the open air, wear broad-brimmed hats in the sun, and veils in the wind; let them avoid pearl powders and washes of every kind (unless perhaps Godfrey's extract of elder flowers, which is sweet and harmless); let them, above all things, go early to bed, and rise

betimes in the morning; and if by so doing they are not made "beautiful for ever," they can never be made so.

The face should never be washed when heated from exercise. Wipe the perspiration from the skin, and wait till it is sufficiently cool before you bathe, even with warm water. Rain water is best for the bath. In case of any eruption upon the skin, no time should be lost in procuring medical advice. He who doctors himself, says the proverb, has a fool for his physician.

With regard to Dress, it is impossible to do more than offer a few general observations. The fashion of dress is of to-day; but the æsthetics of dress are for all time. No matter to what absurd lengths fashion may go, a woman of taste will ever avoid the ridiculous. The milliner and dressmaker may handle the scissors never so despotically, but in matters of colour, harmony, and contrast they remain under the control of their employer. Dress, indeed, may fairly claim to be considered in the light of a fine art. To dress well demands something more than a full purse and a pretty figure. It requires taste, good sense, and refinement.

A woman of taste and good sense will neither make

dress her first nor her last object in life. She will remember that no wife should betray that total indifference for her husband's taste which is implied in the neglect of her appearance; and she will also remember that to dress consistently and tastefully is one of the duties which she owes to society.

There is a Spanish proverb which says, "Every hair has its shadow." So, in like manner, every lady, however insignificant her social position may appear to herself, must exercise a certain influence on the feelings and opinions of others. If, therefore, the art of dressing appears either too irksome or too frivolous to such of the fair sex as are engaged in serious occupations, let them remember that it performs the same part in beautifying domestic life as is performed by music and the fine arts in embellishing the life moral and spiritual. So long, therefore, as dress merely occupies so much time and requires so much money as we are fairly entitled to allow it, nothing can be said against it. When extravagant fashions are indulged in—extravagant habits fostered at any cost and under any circumstances—the critic is quite justified in his strictures, however severe. Dress, to be in perfect taste, need not be costly; and no woman of right feeling will adorn her person at the

expense of her husband's comfort or her children's education.

"As a work of art a well-dressed woman is a study." Her toilette will be as *bien soignée* and as well chosen at the family breakfast-table as at the court ball. If she loves bright colours and can wear them with impunity, they will be as harmoniously arranged as an artist arranges his colours on the palette. If she is young, her dress will be youthful; if she is old, it will not affect simplicity. She will always follow rather than lead the prevailing fashion, and rather follow her own fashion than violate good taste or common sense.

The golden rule in dress is to avoid extremes. Do not be so original in your dress as to be peculiar; and do not affect fashions that are radically unbecoming to you. Ladies who are neither very young nor very striking in appearance cannot do better than wear quiet colours. Ladies who are not rich can always appear well dressed, with a little care in the choice and arrangement of the materials. Whatever the texture of the dress, it should be made by the very best dressmaker you can afford. As well go to a third or fourth-rate dentist, music-master, or doctor, as go to a third or fourth-rate dressmaker. The dressmaker is a woman's good or evil genius.

Morning dress should be faultless in its way. For young ladies, married or unmarried, nothing is prettier in summer than white or very light morning dresses of washing materials. Light dresses must be exquisitely fresh and clean, ribbons fresh, collars and cuffs irreproachable. All stuffs are to be rigidly eschewed except those of the very finest kind. Morning dress for elderly ladies of wealth and position should be of dark silk. Jewellery, hair ornaments, and light silk dresses are not permissible for morning wear.

Walking dress should always be quiet. Rich walking dress attracts attention, which in the street is not desirable. For the carriage, a lady may dress as elegantly as she pleases.

Elderly ladies should always dress richly. Any thin old lady may wear delicate colours, whilst a stout, florid, person looks best in black or dark grey. For young as well as old, the question of colour must, however, be determined by complexion and figure. Rich colours harmonize with rich brunette complexions and dark hair; delicate colours are the most suitable for delicate and fragile styles of beauty.

For ball dresses light and diaphanous materials are worn; silk dresses are not suitable for dancing. Black and scarlet, black and violet, or white, are worn in

mourning; but ladies in deep mourning should not go to balls at all. They must not dance, and their dark dresses look out of place in a gay assembly.

At dinner parties, unless of a small, friendly kind, only the fullest dress is appropriate. Demi-toilette can be worn at unceremonious dinners, and even high dresses, if the material be sufficiently rich. It is better to wear real flowers at large dinner parties, but artificial ones at balls; since the former would drop and fall to pieces with the heat and the dancing.

Much jewellery is out of place for young ladies at any time; and, indeed, there is as much propriety to be observed in the wearing of jewellery as in the wearing of dresses. Diamonds, pearls, rubies, and all transparent precious stones belong to evening dress, and should never be worn before dinner. In the morning, one's rings should be of the simplest kind, and one's jewellery limited to a good brooch, gold chain, and watch. Diamonds and pearls are as much out of place during the morning as a low dress or a wreath.

It is well to remember in the choice of jewellery that mere costliness is not always the test of value; and that an exquisite work of art, such as a fine

intaglio or cameo, or a natural rarity, such as a black pearl, is a possession more *distingué* than a large brilliant which any one who has money enough can buy as well as yourself. Of all precious stones the opal is the most lovely and least commonplace. No merely vulgar woman purchases an opal.

Gloves, shoes, and boots must always be faultless. Gloves cannot be too light for the carriage, or too dark for the streets. A woman with ill-fitting gloves cannot be said to be well dressed; while to wear soiled gloves at your friend's *soirée* is to show her that you think lightly of herself and her company. It may here be as well to describe the court dress, which most young ladies require as soon as they emerge from the schoolroom.

The court dress consists first of an entire dress made of costly silk; next comes the petticoat, which is usually of some light material; and, lastly, the train. The dress, even for elderly ladies, is made low; and the bodice is trimmed to match with the petticoat and the train. The petticoat is usually made of tulle, Brussels or Honiton lace; and often looped up. The train is often the richest material of the whole dress. Formerly it was made of satin or stiff brocade; but it is now generally made of moiré or glacé silk. The

train is fastened round the waist, and is about seven yards in length and wide in proportion. It is trimmed all round with lace, or tulle, and ornamented on the edge with bunches of flowers at intervals; and it is usually lined with white silk. The petticoat is ornamented with the same trimming as the train.

The head-dress consists of feathers and lappets of lace. Diamonds or pearls are most frequently worn in the hair. Jewels to match should be worn on the neck and arms.

The shoes should be of white satin, and trimmed according to fashion. The fan should be strictly a dress fan.

It may be remarked, by the way, that perfumes should be used only in the evening, and with the strictest moderation. Perfumes to be tolerable must be of the most *recherché* kind. Some people of sensitive temperament would be made ill by the smell of musk or patchouli.

Finally, let every lady remember Dr. Johnson's criticism on a lady's dress: "I am sure she was well dressed," said the Doctor, "for I cannot remember what she had on."

CHAPTER VII.

The Gentleman's Toilet.

IT has been aptly said that "the bath deserves an Order." The first requisite of a gentleman's toilet is undoubtedly the bath, which should be as bracing as the constitution will allow, and used morning and night in summer, and every day in winter. Country gentlemen who live much in the open air, and take plenty of exercise, have no excuse for shirking the cold shower-bath; but denizens of cities and men who are obliged to lead very sedentary lives cannot indulge with equal safety in this luxury, and must never continue it in the teeth of reason and experience. Only physiques of finest quality can endure, much more benefit by, a cold-water shock all the year round; and though physique is always improvable, great reformation must not be attempted rashly. Let the

bath of from 60° to 70° be freely indulged in by the strong, and even by the less robust, in summer time; but in winter a temperature varying from 85° to 95° is the safest. The flesh-brush should be vigorously applied to all parts of the body, after which the skin must be carefully dried with Turkish or huck-a-back towels. It is well to remain without clothing for some little time after bathing. Nothing is so healthy as exposure of the body to air and sun; a French physician has recommended the sun-bath as a desirable hygienic practice. A bath in fresh water should always be taken after a sea-dip.

The next thing to be done is to clean the teeth. This should be done with a good hard tooth-brush at least twice a day. Smokers should rinse the mouth immediately after smoking, and should be careful to keep the teeth scrupulously clean. The nails should also be kept exquisitely clean and short. Long nails are an abomination.

Our advice to those who shave is, like *Punch's* advice to those about to marry—"Don't." But it must by no means be understood that suffering the beard to grow is a process that obviates all trouble. The beard should be carefully and frequently

washed, well trimmed, and well combed, and the hair and whiskers kept scrupulously clean by the help of clean stiff hair-brushes, and soap and warm water. The style of the beard should be adapted to the form of the face; but any affectation in the cut of beard and whiskers is very objectionable, and augurs unmitigated vanity in the wearer. Long hair is never indulged in except by painters and fiddlers. The moustache should be worn neat, and not over large. A moustache like that worn by the King of Italy, or a needle-point moustache, *à l'Empereur*, cannot be worn in England with impunity.

Beau Brummell spent two hours in dressing; but a gentleman can perform all the duties of his toilet to perfection in less than half that time.

A great French writer has said with as much grace as philosophy, that the artist and man of letters needs only a black coat and the absence of all pretension to place him on the level of the best society. It must be observed, however, that this remark applies only to the intellectual workers, who, if they do occasionally commit a minor solecism in dress and manners, are forgiven on account of their fame and talents. Other individuals are compelled to study what we have elsewhere called "the bye-laws

of society;" and it would be as well if artists and men of letters would more frequently do the same. It is not enough that a man should be clever, or well educated, or well born, to take his place in society; he must be acquainted with all that this chapter, and, indeed, this little volume throughout, professes to teach.

A gentleman should always be so well dressed, that his dress shall never be observed at all. Does this sound like an enigma? It is not meant for one. It only implies that perfect simplicity is perfect elegance, and that the true test of dress in the toilette of a gentleman is its entire harmony, unobtrusiveness, and becomingness. Displays should be avoided. Let a sensible man leave the graces and luxuries of dress to his wife, daughters, and sisters, and not seek distinction in the trinkets on his watch-chain, or the pattern of his waistcoat. To be too much in the fashion is as vulgar as to be too far behind it. No really well-bred man follows every new cut that he sees in his tailor's fashion-book. Only very young men are guilty of this folly.

A man whose dress is appropriate, neat, and clean will always look like a gentleman; but—to dress appropriately, one must have a varied wardrobe. This

should not, on the average, cost more than a tenth part of his income. No man can afford more than a tenth of his income for dress.

The author of "Pelham" has aptly said that "A gentleman's coat should not fit too well." There is great truth and subtlety in this observation. To be fitted too well is to look like a tailor's dummy.

In the morning wear a frock coat, and trousers of light or dark colour, as befits the season. When in the country or at the sea-side, grey or shooting costumes are best.

In the evening, though you spend it alone with your family, wear a black dress suit; and if you have sons, bring them up to do the same.

It is the observance of these trifles in domestic etiquette that marks the true gentleman. For evening parties, dinner parties, and balls, wear a black dress coat, black trousers, black silk or cloth waistcoat, thin patent leather boots, a white cravat, and white kid gloves. Abjure all fopperies, such as white silk linings, silk collars, &c.; above all, the shirt front should be plain. At small, unceremonious dinner parties, gloves are not necessary; but, when worn, they should be new and fit well. Economy in gloves

is an insult to society. A man's jewellery should be of the best and simplest description. False jewellery, like every other form of falsehood and pretence, is unmitigated vulgarity.

Elaborate studs and sleeve-links are all foppish and vulgar. A set of good studs, a gold watch and guard, and one handsome ring, are as many ornaments as a gentleman can wear with propriety. For a ring, the man of fine taste would prefer a precious antique intaglio to the handsomest diamond or ruby that could be bought at Hunt and Roskell's. The most elegant gentleman with whom the author was ever acquainted—a man familiar with all the courts of Europe—never wore any other shirt studs in full dress than three valuable black pearls, each about the size of a pea, and by no means beautiful to look upon.

Lastly, a man's jewellery should always have some use, and not, like a lady's, be worn for ornament only.

Coloured shirts may be worn in the morning ; but they should be small in pattern and quiet in colour. Fancy cloths of conspicuous patterns are exceedingly objectionable. With a coloured flannel shirt always wear a white collar and wristbands. The hat should

always be black; and caps and straw hats are only admissible in summer.

If spectacles are necessary, they should be of the best and lightest make, and mounted in gold, or blue steel. For weak sight, blue or smoke-coloured glasses are the best; green glasses are detestable.

A gentleman should never be seen in the street without gloves. Worsted or cotton gloves are not permissible. A man's clothes should always be well brushed, and never threadbare or shabby. No gentleman can afford to wear shabby clothes. An old hunting coat, however, is more coveted by the practised sportsman than a new one; the bright clean "pink" being the indication of a novice in the field.

For the country, or the foreign tour, a gentleman will select a costume of some light woollen material, flannel shirts, thick boots, and everything to correspond. Dandyism is never more out of place than on the glacier, or among the Norwegian salmon fisheries.

There are three things one should consult in the matter of dress if one would always appear like a gentleman, viz. expense, comfort, and society. If there is one thing in this world about which we can

entertain any degree of moral certainty, it is that we must pay our tailor's bills. If, therefore, our means are disproportionate to our wants, we must remember the old proverb, "Cut your coat according to your cloth," and dress as well as you possibly can upon little money.

CHAPTER VIII.

Riding and Driving.—The Promenade.

RIDING is an accomplishment in which all ladies and gentlemen should be proficient; but to ride well, one must be taught early and practise constantly. Riding, like swimming, cannot be taught by precept.

Those who wish to ride well must learn on horseback; and as much on the road, and as little in the school, as possible. So much of our health and happiness depends upon out-of-door exercise, that the art of riding cannot be too much encouraged by the wealthy. For persons of moderate means it is wholly out of the question. Those who can afford it, who travel, and whose health requires bracing exercise, should consider money laid out upon this accomplishment as so many shares purchased in an Unlimited-Health-Promotion Company. "A good rider on a good horse," said Lord Herbert of

Cherbury, "is as much above himself and others as the world can make him." Of all recreations, horse-exercise is the most exhilarating.

A lady's riding-habit should be simple, close-fitting, and made by a first-rate tailor. Showy, eccentric innovations are in bad taste. It is better to wear the hat that is most in fashion; and, except in the country, dark habits are always preferable to light. For ladies who ride a great deal, it is better to have a dark habit for town, and a light grey one for the country and sea-side. Scarlet habits, and jackets trimmed with green, for hunting are very objectionable. It is only in her whip that a lady can indulge her love of luxury. This may be as jewelled, as rich, and as dainty, as she pleases. Riding gloves must be unexceptionable.

A lady who hunts should ride to perfection; otherwise she becomes a charge and anxiety to others, and is not only incapable of enjoying the excitement of the field, but mars the enjoyment of others. A first-rate horse-woman is quite right to go to the hunt if she pleases; but she must be accompanied by her husband, her father, or her brother. Under no circumstances can a lady ride alone.

The art of mounting must be properly acquired;

since in riding, as in other things, it is proficiency in trifles that proclaims the artist. The lady having mounted the riding steps, places her left foot in the stirrup, rises into her seat, and lifts the right leg dexterously into its place, taking care to let the habit fall properly. If no riding steps are at hand, it is the place of her escort or groom to assist her to the saddle. Hence it is necessary to learn to mount in both ways. In the latter case, she puts her left foot in the right hand of the gentleman or servant in attendance; he lifts it vigorously but gently; and she springs lightly in the saddle. Ladies who ride much, and wish to preserve their figures straight, should have two saddles, and change sides from time to time. They should also be accustomed to ride different horses, as by no other means can perfect confidence be acquired. It is better to ride only one horse, but to fear none.

The great point in riding is to sit straight in the middle of your saddle, to know the temper of your horse, and to be able to enjoy a good gallop in moderation. Ladies should not lean forward as they ride. They should rise as little as possible in trotting. They should, above all, know how to hold the reins, the different uses of each, and the common

rule of the road. The first two points are only taught by practice, and the last is attained in a day's ride. Every child has learned the rhyme :—

> " The rule of the road is a paradox quite,
> And this you will learn by my song :—
> If you go to the left, you are sure to go right ;
> But if you go right, you go wrong."

Ladies who have country houses, and who stay much in the country, should learn to drive as well as to ride. The chief point in driving is moderation. You should never drive too fast, especially round corners, and should ease your horse as much as possible in going up hill. Ladies who drive ought to know something about harness. On alighting from or entering the carriage, the dress should never be held up, but should be allowed to trail on the ground.

A gentleman in riding, as in walking, gives the lady the wall.

If you assist a lady to mount, hold your hand at a convenient distance from the ground that she may place her foot in it. As she springs, you aid her by the impetus of your arm. Practice only will enable you to do this properly. A gentleman, in riding with a lady, never permits her to pay the tolls. If

good riding is necessary for a lady, it is doubly so for a man. A gentleman's education cannot be called complete unless he can ride well. If this has been neglected early in life, no time should be lost in repairing the error. By riding first with a careful master for some months, and afterwards quite regularly alone, considerable proficiency may be attained even at a late period.

A man should be able to mount on either side of the horse. He places his left foot in the stirrup, his left hand on the saddle, and swings himself up, throwing his right leg over the horse's back. Nothing is more graceless than to see a man climb with both hands into his seat. A firm light seat is only learned by assiduous practice. The chief rules are to sit upright, but not stiffly, and well back in the saddle; to keep the knees pressed well in against the sides of the saddle, and the feet parallel to the horse's body; and to turn the toes in rather than out. The foot should be about half-way in the stirrup, which in long riding slips down to the hollow of the foot. The great desideratum in the art of riding is plenty of confidence. Of course a fearless rider can ride ungracefully, but no timid person can fail to be awkward.

In driving, again, there is a difference of style. The art is simple enough, but it requires practice. The good driver will understand the horse he has to drive, and will use him well, whether the beast be his own or another's. He will turn his corners gently or slowly, and will know when to put on the steam and when to turn it off. He will, of course, understand the management of his harness. Accidents may occur from the most trifling disarrangement of the harness, and no one should handle the reins who cannot harness and unharness a horse.

No one should pretend to hunt who has not a good seat, a good horse, and plenty of "pluck;" much less should an incompetent rider venture upon riding a friend's horse. It has been been said that "A man may forgive you for breaking his daughter's heart, but never for breaking his hunter's neck."

For hunting it is indispensable to wear cord breeches, or buckskins, and hunting boots. The "pink" is not necessary, except for regular members of the hunt. Any ordinary riding coat of dark colour will do. Spurs, a hunting-whip, and strong round cap are *de rigueur*.

In the carriage, a gentleman places himself with his back to the horses, and leaves the best seat

for the ladies. Only very elderly gentlemen are privileged to accept the best seat to the exclusion of young ladies. No gentleman driving alone with a lady should sit beside her, unless he is her husband, father, son, or brother. Even an affianced lover should observe this rule of etiquette. To do otherwise would be to observe the unceremonious bearing of a husband. When the carriage stops, the gentleman should alight first, in order to assist the lady. To get in and out of a carriage gracefully is a simple but important accomplishment. If there is but one step, and you are going to take your seat facing the horses, put your left foot on the step, and enter the carriage with your right in such a manner as to drop at once into your seat. If you are about to sit with your back to the horses, reverse the process. As you step into the carriage, be careful to keep your back towards the seat you are about to occupy, so as to avoid the awkwardness of turning when once in. A gentleman cannot be too careful to avoid stepping on ladies' dresses when he gets in or out of a carriage. He should also beware of shutting them in with the carriage door.

We pass now to the promenade. A lady cannot walk alone in London, unless in retired parts of the

parks and public gardens, and then only in the morning. If she walks in the public promenades or the parks when the riders are out, she must be accompanied by another lady, a gentleman, or a servant. The only public place to which etiquette permits ladies to walk alone is to church. In the more public streets, such as Regent Street or Bond Street, it is impossible for a lady to walk unaccompanied at any hour of the day. Ladies can never walk alone in foreign cities or towns. It is not *comme il faut.* In England it is permissible for a lady to accept the arm of a gentleman with whom she is walking, even though he be only an acquaintance. This is not the case either in America or on the Continent; a lady can only take the arm of her lover or near relative.

If a lady has been making purchases during the walk, she may permit the gentleman who accompanies her to carry any very small parcel that she may have in her hand; but she should not burden him with more than one under any circumstances whatever. In Spain, if a gentleman goes out shopping with ladies, he pays for everything! No lady should permit any gentleman who is not a near relative, or a very old friend of her family,

to defray the cost of entrance to any theatre or exhibition, or to pay for her refreshment or vehicles when she happens to be under his protection. A gentleman cannot offer to escort a lady home from a party, unless at the instigation or with the sanction of the lady of the house.

Two ladies can without impropriety, though the habit is a singularly ungraceful one, take each one arm of a single cavalier; but one lady cannot, with either grace or the sanction of custom, take the arms of two gentlemen at the same time.

When a lady is walking with a gentleman in any public park or garden, or through the rooms of an exhibition, it is the gentleman's duty to find her a seat. If, however, as is frequently the case, he is himself compelled to remain standing, the lady should make a point of rising as soon as she is sufficiently rested, and not abuse either the patience or politeness of her companion.

In England it is the place of the lady to bow first if she meets a gentleman of her acquaintance; abroad she must not take the initiative. On meeting friends or acquaintances in the streets, the exhibitions, or any public places, one must be careful not to pronounce their names so loudly as to attract the attention of

strangers. Never call across the street, and never attempt to carry on a dialogue in a public vehicle, unless your interlocuter occupies the seat beside your own.

In railway travelling a lady cannot open a conversation with strangers, though, if addressed in a respectful manner, she must answer politely.

It is well to recognise any public salutation, even from persons whom you do not wish to visit. If Mrs. Brown or Mrs. Jones persist in bowing, return the bow, but return it with studied coldness. Anything is better than a direct cut. An unmarried lady cannot cut a married lady under any circumstances. The cut is only excusable when men persist in bowing whose acquaintance a lady does not wish to keep up.

If a lady has had any gentleman especially introduced to her at a party, has talked much to him, and has been, perhaps, led down by him to dinner or supper, she may bow if she meets him next day in the promenade or the ring. Never recognise a gentleman unless you are perfectly sure of his identity. Nothing is more awkward than saluting the wrong person.

The rules of the promenade concerning gentlemen are simpler, though equally important.

In the first place, a well-bred man must entertain no respect for the brim of his hat. "A bow," says La Fontaine, "is a note drawn at sight." You are bound to acknowledge it immediately, and to the full amount. The two most elegant men of their day, Charles II. and George IV., never failed to take off their hats to the meanest of their subjects. Always bear this in mind, and remember that to nod, or merely to touch the rim of the hat, is far from courteous. True politeness demands that the hat should be completely lifted from the head. In bowing, the body should not be bent at all.

On meeting friends with whom you are likely to shake hands, remove your hat with the left hand in order to leave the right hand free. If you meet a lady in the streets with whom you are quite intimate, do not stop her, but turn round and walk beside her in whichever direction she is going. When you have said all that you wish to say, you can take your leave. If you meet a lady with whom you are not particularly well acquainted, wait for her recognition before you venture to bow to her. In bowing to a lady whom you are not going to address, lift your hat with that hand which is farthest from her. For

instance, if you pass her on the right side, use your left hand, and *vice versâ*.

If you are on horseback and wish to converse with a lady who is on foot, you must dismount and lead your horse, so as not to give her the fatigue of looking up to your level. Neither should you subject her to the impropriety of carrying on a conversation in a tone necessarily louder than is sanctioned by the laws of society. A gentleman cannot cut a lady under any circumstances whatever.

Above all things, never "cut" an acquaintance, unless his pertinacity is positively intolerable. To "cut" is often snobbish, often absurd, and sometimes positively unchristian. A dignified man will seldom be necessitated to such a strong means of self-protection, and a kind-hearted man would suffer a good deal before resorting to it.

Never stare at ladies in the street.

In walking with a lady, take charge of any small parcel, book, *et cetera*, with which she may be encumbered.

If you so far forget what is becoming as to smoke in the street, at least never omit to throw away your cigar if you speak to a lady.

If addressed in a public vehicle, always reply

politely. A Frenchman always takes off his hat on entering or leaving a railway carriage, and Englishmen would do well to imitate the custom.

Never talk politics or religion in a public vehicle.

In shaking hands, do not put out the hand till you are quite close to the person whom you are about to salute. Nothing is more awkward or more ludicrous than to walk several yards with an extended hand.

CHAPTER IX

Morning and Evening Parties.

THE morning or, more properly speaking, "afternoon" party is a comparative novelty, and an agreeable one. It begins about three o'clock, and goes on till six; and the invitations should be sent out a week or a fortnight beforehand. In town, a morning party should be enlivened by good music. Hired professional performers are best; but if amateurs undertake to amuse our friends, they should be highly accomplished. Tea, coffee, ices, strawberries, cakes, may be served; but in the country, where croquet parties are given on a large scale, and prolonged to a late hour, it is customary to serve the light refreshments first and to provide a cold collation afterwards. This collation is, in fact, a late luncheon, and is more *recherché* if served in tents out of doors.

A lady dresses for such parties in the most elegant out-of-door dress she pleases. Very young ladies

who play croquet may wear hats and elegant walking dresses suitable for the game. Gentlemen wear morning dress, *i.e.* light trousers, frock coat, light gloves, &c. Every one who goes much into society should nowadays be acquainted with croquet, archery, &c., and thus be enabled to take part in the amusements provided. The hostess should facilitate conversation by introducing her guests to each other, when she thinks them likely to be mutually agreeable. Very young people, whom one invites to such parties, should never be neglected; while the old, the ill-dressed, the ugly, and the beautiful, will receive equal deference from a really well-bred host and hostess.

Evening parties, or "At homes," begin about ten o'clock, and entail full dress upon both ladies and gentlemen. Good breeding neither demands that you should present yourself at the commencement, nor remain till the close of the evening. You come and go as may be most convenient to you, and by these means are at liberty, during the height of the season, when evening parties are numerous, to present yourself at two or three houses during a single evening.

When your name is announced, look for the lady of the house, and pay your respects to her before you seem even to see any other friends who may be in

the room. At very large and fashionable assemblies, the hostess is generally to be found near the door. Should you, however, find yourself separated by a dense crowd of guests, you are at liberty to recognise those who are near you, and those whom you encounter as you make your way slowly through the throng.

General salutations of the company are now wholly disused; in society, well-bred persons only recognise their own friends or acquaintances. If you are at the house of a new acquaintance, and find yourself among entire strangers, remember that, by so meeting under one roof, you are all in a certain sense made known to one another, and ought therefore to be able to converse freely, as equals. It is to be regretted that in the very highest circles the spirit of exclusiveness is still too strong to permit this; but still to shrink away to a side-table, and affect to be absorbed in some album or illustrated work, or to cling to some unlucky acquaintance, as a drowning man clings to a spar, are *gaucheries* no shyness can excuse. Gentlemen should take their hats into the room at evening receptions, and should by no means sit down; or, if they do so at all, they should sit in the least crowded room. Neither should a man stand too long in the same spot. To be afraid

to move from one drawing-room to another is the sure sign of a neophyte in society.

Gentlemen should never stand upon the hearthrug with their backs to the fire, either in a friend's house or their own. We have seen even well-bred men at evening parties commit this selfish and vulgar solecism.

Never offer any one the chair from which you have just risen, unless there be no other disengaged.

Those ladies and gentlemen who possess any musical accomplishments should not wait to be pressed and entreated by their hostess, but comply immediately when she pays them the compliment of asking them to play or sing. Only the lady of the house has the right to make this invitation; if others do so, they must be put off in some polite way.

Be scrupulous to observe strict silence when any of the company are playing or singing. Remember that they are doing this for the amusement of the rest; and that to talk at such a time is as ill-bred as if you were to turn your back upon a person who was talking to you, and begin a conversation with some one else.

If a gentleman sings comic songs, he should be careful that they are of the most unexceptionable kind, and likely to offend neither the tastes nor prejudices of

the society in which he may find himself. At an evening party given expressly in honour of a distinguished lady of colour, we once heard a thoughtless amateur dash into the broadly comic but terribly appropriate nigger song of "Sally come up." Before he had got through the first verse, he had perceived his mistake, and was so overwhelmed with shame that he could scarcely preserve sufficient presence of mind to carry him through to the end.

Those who play or sing should bear in mind that "brevity is the soul of wit." Two verses of a ballad, or four pages of a piece, are at all times enough to give pleasure. If your audience desire more, they will ask for more; and it is infinitely more flattering to be encored, than to receive the thanks of your hearers, not so much for what you have given them, but for having come to an end at last. That performer, indeed, can have but little pride who cares to emulate Longfellow's famous piper of Bujalance, "who asked a maravedi for playing, and ten for leaving off." Music, like conversation, should be adapted to the company. A sonata of Beethoven would be as much out of place in some circles as a comic song at a quakers' meeting. To those who only care for the light popularities of the season give Offenbach and

Verdi; to connoisseurs give such music as will be likely to meet the exigencies of a fine taste. Above all, attempt nothing that you cannot execute with ease and precision.

The great secret of successful "At homes" is to assemble as many distinguished persons as possible. We do not mean simply persons with a handle to their names, but men and women who by their talents or character have made for themselves a foremost place in society. Tea should be handed to the guests on arrival, and ices during the course of the evening. If no lady is especially placed under a gentleman's care when supper is announced, he must offer his arm to the lady with whom he has last conversed; but unless the party be a very crowded one, the hostess will see that no lady is unprovided with a cavalier.

The more rooms one can throw open for these sort of parties the better. A liberal supply of ottomans, *causeuses*, &c., must be placed about in convenient positions, leaving as much open space as possible. Good engravings, water-colour sketches, valuable scrap-books, and volumes of autographs should be displayed on the tables. If among the guests some exceedingly distinguished lion is present, a Garibaldi

or a Parsee Prince, for instance, it is exceedingly unbecoming to follow him about and listen to every word he utters. He cannot be introduced to every one, and even if introduced, you must content yourself with a short conversation, remembering that others have equal claims with yourself.

If the party be of a small sociable kind, and those games called by the French *les jeux innocens* are proposed, do not object to join in them if invited. It may be that they demand some slight exercise of wit and readiness, and that you do not feel yourself calculated to shine in them; but it is better to seem dull than disagreeeable, and those who are obliging can always find some clever neighbour to assist them in the moment of need.

Impromptu charades are frequently organized at friendly parties. Unless you have really some talent for acting, and some readiness of speech, you should remember that you only put others out, and expose your own inability by taking part in these entertainments. Of course, if your help is really needed, and you would disoblige by refusing, you must do your best, and, by doing it as quietly and coolly as possible, avoid being awkward or ridiculous.

Even though you may take no pleasure in cards,

some knowledge of the etiquette and rules belonging to the games most in vogue is necessary to you in society. If a fourth hand is wanted at a rubber, or if the rest of the company sit down to a round game, you would be deemed guilty of an impoliteness if you refused to join.

The games most commonly played in society are whist, loo, ving-et-un, and speculation.

Whist requires four players.[1] A pack of cards being spread upon the table with their faces downwards, the four players draw for partners. Those who draw the two highest cards, and those who draw the two lowest, become partners. The lowest of all claims the deal.

Married people should not play at the same table, unless where the party is so small that it cannot be avoided. This rule supposes nothing so disgraceful to any married couple as dishonest collusion; but persons who play regularly together cannot fail to know so much of each other's mode of acting under given circumstances, that the chances no longer remain perfectly even in favour of their adversaries.

[1] For a succinct guide to whist, loo, vingt-et-un, speculation, &c. &c., see Routledge's "Cardplayer," by G. F. Pardon, price *sixpence.*

Never play for higher stakes than you can afford to lose without regret. Cards should be resorted to for amusement only; for excitement, never.

No well-bred person ever loses temper at the card-table. You have no right to sit down to the game unless you can bear a long run of ill-luck with perfect composure, and are prepared cheerfully to pass over any blunders that your partner may chance to make.

If you are an indifferent player, make a point of saying so before you join a party at whist. If the others are fine players, they will be infinitely more obliged to you for declining than accepting their invitation. In any case you have no right to spoil their pleasure by your bad play.

Never let even politeness induce you to play for very high stakes. Etiquette is the minor morality of life; but it never should be allowed to outweigh the higher code of right and wrong.

Young ladies may decline to play at cards without being deemed guilty of impoliteness.

No very young lady should appear at an evening party without an escort.

In retiring from a crowded party it is unnecessary that you should seek out the hostess for the purpose of bidding her a formal good-night. By doing this

you would, perhaps, remind others that it was getting late and cause the party to break up. If you meet the lady of the house on your way to the drawing-room door, take your leave of her as unobtrusively as possible, and slip away without attracting the attention of her other guests.

Introductions at evening parties are now almost wholly dispensed with. Persons who meet at a friend's house are ostensibly upon an equality, and pay a bad compliment to the host by appearing suspicious and formal. Some old-fashioned country hosts yet persevere in introducing each new comer to all the assembled guests. It is a custom that cannot be too soon abolished, and one that places the last unfortunate visitor in a singularly awkward position. All that she can do is to make a semi-circular courtesy, like a concert singer before an audience, and bear the general gaze with as much composure as possible.

It should be remembered that to introduce persons who are mutually unknown is to undertake a serious responsibility, and to certify to each the respectability of the other. Never undertake this responsibility without in the first place asking yourself whether the persons are likely to be agreeable to each other, nor,

in the second place, without ascertaining whether it will be acceptable to both parties to become acquainted.

There are some exceptions to the etiquette of introductions. At a ball or evening party, where there is dancing, the mistress of the house may introduce any gentleman to any lady without first asking the lady's permission. But she should first ascertain whether the lady is willing to dance; and this out of consideration for the gentleman, who may otherwise be refused. No man likes to be refused the hand of a lady, though it be only for a quadrille.

A sister may present her brother, or a mother her son, without any kind of preliminary; but only when there is no inferiority on the part of her own family to that of the acquaintance.

Always introduce the gentleman to the lady—never the lady to the gentleman. The chivalry of etiquette assumes that the lady is invariably the superior in right of her sex, and that the gentleman is honoured in the introduction. The rule is to be observed even when the social rank of the gentleman is higher than that of the lady.

Where the sexes are the same, always present the inferior to the superior.

Never present a gentleman to a lady without first asking her permission to do so.

When you are introduced to a stranger, never offer your hand. When introduced, persons limit their recognition of each other to a bow. On the Continent, ladies never shake hands with gentlemen unless under circumstances of great intimacy.

Friends may introduce friends at the house of a mutual acquaintance; but, as a rule, it is better to be introduced by the mistress of the house. Such an introduction carries more authority with it.

If, when you enter a drawing-room, your name has been wrongly announced, or has passed unheard in the buzz of conversation, make your way at once to the mistress of the house, if you are a stranger, and introduce yourself by name. This should be done with the greatest simplicity, and your rank made as little of as possible.

CHAPTER X.

The Ball.

INVITATIONS to a ball should be sent out three weeks or a month beforehand, and should be answered immediately.

The first requisites for a pleasant ball are good rooms, good music, and plenty of good company. A very small ball is almost sure to be dull. No one should attempt to give this sort of entertainment without being fully prepared for a considerable expenditure of time, money, and patience. Nothing is so unsatisfactory as "a carpet dance with the dear girls to play." If you wish your friends to enjoy the dancing, you must give them a good floor and professional music; if you wish them to enjoy the supper, you must let it be well served and in great abundance; lastly, if you wish them to enjoy the company, you must provide your visitors with suitable partners.

The preparation for a ball begins with the reception rooms, which must be made as light and airy as

possible. Nothing produces a happier effect than an abundance of shrubs, plants, and flowers used freely on the stairs, in the recesses, landing-places, &c. The fire-places should be screened by flowers in summer, and be provided with guards in winter or spring. It is easy, by the help of screens and evergreens, to arrange a small gallery for the musicians, so that they shall be heard and not seen.

A refreshment-room should, if possible, be on the same floor as the ball-room, in order that the ladies may be spared all risk from draughty staircases. A lobby for the ladies' cloak-room, and a hat-room for the gentlemen, are both indispensable.

As the number of guests at a dinner party is regulated by the size of the table, so should the number of invitations to a ball be limited by the proportions of the ball-room. A prudent hostess will, however, always invite more guests than she really desires to entertain, in the certainty that there will be some deserters when the appointed evening comes round; but she will at the same time remember that to overcrowd her room is to spoil the pleasure of those who love dancing, and that a party of this kind, when too numerously attended, is as great a failure as one at which too few are present.

A room which is nearly square, yet a little longer than it is broad, will be found the most favourable for a ball. It admits of two quadrille parties, or two round dances, at the same time. In a perfectly square room this arrangement is not so practicable or pleasant. A very long and narrow room is obviously of the worst shape for dancing, and is fit only for quadrilles and country dances.

The top of the ball-room is the part nearest the orchestra. In a private room, the top is where it would be if the room were a dining-room. It is generally at the farthest point from the door. Dancers should be careful to ascertain the top of the room before taking their places, as the top couples always lead the dances.

A good floor is of the utmost importance in a ball-room. In a private house, nothing can be better than a smooth, well-stretched holland, with the carpet beneath.

Abundance of light and free ventilation are indispensable to the spirits and comfort of the dancers.

Good music is as necessary to the prosperity of a ball as good wine to the excellence of a dinner. No hostess should tax her friends for this part of the entertainment. It is the most injudicious economy

imaginable. Ladies who would prefer to dance are tied to the pianoforte; and as few amateurs have been trained in the art of playing dance music with that strict attention to time and accent which is absolutely necessary to the comfort of the dancers, a total and general discontent is sure to result. To play dance music thoroughly well is a branch of the art which requires considerable practice. It is as different from every other kind of playing as whale fishing is from fly fishing. Those who give private balls will do well ever to bear this in mind, and to provide skilled musicians for the evening. For a small party, a piano and cornopean make a very pleasant combination. Unless where several instruments are engaged, we do not recommend the introduction of the violin. Although in some respects the finest of all solo instruments, it is apt to sound thin and shrill when employed on mere inexpressive dance tunes, and played by a mere dance player.

The room provided for the accommodation of the ladies should have several looking-glasses; attendants to assist the fair visitors in the arrangement of their hair and dresses; and rows of hooks for the cloaks and shawls. It is well to affix tickets to the cloaks, giving a duplicate to each lady. Needles and thread

should be always at hand to repair any little accident incurred in dancing. The refreshment-room should be kept amply supplied with coffee, lemonade, ices, wine, and biscuits during the evening. Where this cannot be arranged, the refreshments should be handed round between the dances.

The question of supper is one which so entirely depends on the means of those who give a ball or evening party, that very little can be said upon it in a treatise of this description. Where money is no object, it is of course always preferable to have the whole supper, "with all appliances and means to boot," sent in from some first-rate house. It spares all trouble, whether to the entertainers or their servants, and relieves the hostess of every anxiety. Where circumstances render such a course imprudent, we would only observe that a home-provided supper, however simple, should be good of its kind, and abundant in quantity. Dancers are generally hungry people, and feel themselves much aggrieved if the supply of sandwiches proves unequal to the demand.

Perhaps the very best plan is the French one, of having supper arranged on long buffets with servants behind to attend to all comers. No one sits down to ball suppers, or if seats are arranged by the wall for

the ladies, the gentlemen stand. In the hot season of the year, iced things should be had in plenty. Cold chickens, game, &c., should be carved in readiness, and trifle, tipsy cake, and *mayonnaise* are indispensable.

Great inconvenience is often experienced through the difficulty of procuring cabs at the close of an evening party. Unless more men servants than one are kept, it is better to engage a policeman with a lantern to attend on the pavement during the evening, and to give notice in the course of the day at a neighbouring cab-stand, so as to secure plenty of vehicles at the time when they are likely to be required. Visitors will do well to engage a brougham for the evening, as cleaner and more respectable than the ordinary cab. Carpet should be laid down on the door-steps; and if the weather prove wet, a temporary covering from the gate to the door should be hired.

No gentleman should accept an invitation to a ball if he does not dance. When ladies are present who would be pleased to receive an invitation, those gentlemen who hold themselves aloof are guilty, not only of a negative, but a positive, act of neglect.

To attempt to dance without a knowledge of dancing is not only to make one's self ridiculous,

but one's partner also. No lady or gentleman has the right to place a partner in this absurd position.

On entering the ball-room, the visitor should at once seek the lady of the house, and pay her respects to her. Having done this, she may exchange salutations with such friends and acquaintances as may be in the room.

No lady should accept an invitation to dance from a gentleman to whom she has not been introduced. In case any gentleman should commit the error of so inviting her, she should not excuse herself on the plea of a previous engagement, or of fatigue, as to do so would imply that she did not herself attach due importance to the necessary ceremony of introduction. Her best reply would be to the effect that she would have much pleasure in accepting his invitation, if he would procure an introduction to her. This observation may be taken as applying only to public balls. No lady should accept refreshments from a stranger at a public ball; for these she must rely on her father, brother, or old friend. At a private party the host and hostess are sufficient guarantees for the respectability of their guests; and although a gentleman would show a singular want of knowledge of the laws of society in acting as we have supposed, the lady

who should reply to him as if he were merely an impertinent stranger in a public assembly-room would be implying an affront to her entertainers. The mere fact of being assembled together under the roof of a mutual friend is in itself a kind of general introduction of the guests to each other.

An introduction given for the mere purpose of enabling a lady and gentleman to go through a dance together does not constitute an acquaintanceship. The lady is at liberty to pass the gentleman in the park the next day without recognition.

It is not necessary that a lady should be acquainted with the *steps*, in order to walk gracefully or easily through a quadrille. An easy carriage and a knowledge of the *figures* are all that is necessary.

No walking about the rooms after a dance is permitted in good society. The young lady is instantly handed back to the care of her chaperone.

We now pass to that part of ball-room etiquette which chiefly concerns gentlemen.

A gentleman cannot ask a lady to dance without being first introduced to her by some member of the hostess's family.

Never enter a ball-room in other than full evening dress, and white or light kid gloves.

A gentleman cannot be too careful not to injure a lady's dress. The young men of the present day are inconceivably thoughtless in this respect, and often seem to think the mischief which they do scarcely worth an apology. Cavalry officers should never wear spurs in a ball-room.

Bear in mind that all *casino* habits are to be scrupulously avoided in a private ball-room. It is an affront to a highly-bred lady to hold her hand behind you, or on your hip, when dancing a round dance. We have seen even aristocratic young men of the "fast" genus commit these unpardonable offences against taste and decorum.

Never forget a ball-room engagement. It is the greatest neglect and slight that a gentleman can offer to a lady.

At the beginning and end of a quadrille the gentleman bows to his partner, and bows again on handing her to a seat.

After dancing, the gentleman may offer to conduct the lady to the refreshment-room.

Engagements for one dance should not be made while the present dance is yet in progress.

If a lady happens to forget a previous engagement, and stand up with another partner, the gentleman

whom she has thus slighted is bound to believe that she has acted from mere inadvertence, and should by no means suffer his pride to master his good temper. To cause a disagreeable scene in a private ball-room is to affront your host and hostess, and to make yourself absurd. In a public room it is no less reprehensible.

Always remember that good breeding and good temper (or the appearance of good temper) are inseparably connected.

Young gentlemen are earnestly advised not to limit their conversation to remarks on the weather and the heat of the room. It is, to a certain extent, incumbent on them to do something more than dance when they invite a lady to join a quadrille. If it be only upon the news of the day, a gentleman should be able to offer at least three or four observations to his partner in the course of a long half-hour.

Never be seen without gloves in a ball-room, though it were only for a few moments. Those who dance much, and are particularly *soigné* in matters relating to the toilette, take a second pair of gloves to replace the first when soiled.

A thoughtful hostess will never introduce a bad

dancer to a good one, because she has no right to punish one friend in order to oblige another.

It is not customary for married persons to dance together in society.

A gentleman conducts his last partner to supper; waits upon her till she has had as much refreshment as she wishes, and then takes her back to the ball-room or her chaperone.

However much pleasure he may take in a lady's society, he must not ask her to dance too frequently. Engaged persons would do well to bear this in mind.

Withdraw from a ball-room as quietly as possible, so that your departure may not be observed by others, and so cause the party to break up. If you meet the lady of the house on your way out, take your leave in such a manner that the other guests may not observe it; but by no means seek her out for that purpose.

No person who has not a good ear for time and tune need hope to dance well.

At the conclusion of a dance, the gentleman bows to his partner, and conducts her to her chaperone. Where a room is set apart for refreshments, he offers to conduct her thither.

Lastly, a gentleman should not go to a ball unless

he has previously made up his mind to be agreeable: that is, to dance with the plainest as well as with the most beautiful; to take down an elderly chaperone to supper, instead of her lovely charge, with a good grace; to enter into the spirit of the dance, instead of hanging about the doorway; to abstain from immoderate eating, drinking, or talking; to submit to trifling annoyances with cheerfulness; in fact, to forget himself, and contribute as much as possible to the amusement of others.

CHAPTER XI.

Dinner Parties.

"Les animaux se repaissent; l'homme mange; l'homme d'esprit seul sait manger."—BRILLAT-SAVARIN.

IT is impossible to over-estimate the importance of dinners. "Providence," says Dr. Prout, "has gifted man with reason: to his reason, therefore, is left the choice of his food and drink, and not to instinct, as among the lower animals. It thus becomes his duty to apply his reason to the regulation of his diet; to shun excess in quantity, and what is obnoxious in quality; to adhere, in short, to the simple and the natural, among which the bounty of his Maker has afforded him an ample selection; and beyond which, if he deviates, sooner or later he will pay the penalty."

There is no denying the fact that the wise as well as the foolish must perforce be a slave to his cook and his stomach. Napoleon is said to have lost the battles of Borodino and Leipsic because he had dined

in too great a hurry. What a warning! History could doubtless supply hundreds of instances in which a badly-used digestion has wreaked no less important revenges. It should be the first duty of every householder to obtain the best possible dinners for her family her purse can afford. Let no false sentiment lead her to consider indifference to food as an heroic virtue, or the due appreciation of it as a despicable *gourmandise*. Man is what he eats, and woman is the caterer. Let her perform her duties well, and she will reap an ample reward.

"The life of man," says Dr. Lankester, "is like a fire. Just as the fire must have fuel in order that it may burn, so we must have food in order that we may live: and the analogy is in many respects quite correct; for we find that man really produces in his body a certain amount of heat, just as the fire does; and the result of the combustion of the materials of his food is the same as the result of burning fuel in a fire. Man exists, in fact, in consequence of the physical and chemical changes that go on in his body as the result of taking food." Further on he says: "Cooks in the kitchen, and ladies who superintend cooks and order dinners for large families, never think of asking whether food contains the right pro-

portions of those ingredients which secure health; yet, without these, babies get rickets, young ladies acquire crooked spines, fathers get gouty, mothers have palpitations; and they do not think of ascribing these things to the food which has deprived them of the proper constituents of their food."

It is, however, obviously impossible that we should, in a work like the present, enter upon the scientific side of the food question. We have only to do with dinners and dinner-givers. The etiquette of the dinner-table should be mastered by all who aspire to the *entrée* of good society. Ease, *savoir-faire*, and good breeding are nowhere more indispensable than at the dinner-table, and the absence of them is nowhere more apparent. How to eat soup and what to do with a cherry-stone are weighty considerations when taken as the index of social status; and it is not too much to say, that a young woman who elected to take claret with her fish or eat peas with her knife would justly risk the punishment of being banished from good society. As this subject is one of the most important of which we have to treat, we may be pardoned for introducing an appropriate anecdote related by the French poet Delille.

Delille and Marmontel were dining together in

the month of April 1786, and the conversation happened to turn upon dinner-table customs. Marmontel observed how many little things a well-bred man was obliged to know, if he would avoid being ridiculous at the table of his friends.

"They are, indeed, innumerable," said Delille; "and the most annoying fact of all is, that not all the wit and good sense in the world can help one to divine them untaught. A little while ago, for instance, the Abbé Cosson, who is Professor of Literature at the Collége Mazarin, was describing to me a grand dinner to which he had been invited at Versailles, and to which he had sat down in the company of peers, princes, and marshals of France.

"'I'll wager, now,' said I, 'that you committed a hundred blunders in the etiquette of the table.'

"'How so?' replied the Abbé, somewhat nettled. 'What blunders could I make? It seems to me that I did precisely as others did.'

"'And I, on the contrary, would stake my life that you did nothing as others did. But let us begin at the beginning, and see which is right. In the first place, there was your table-napkin—what did you do with that when you sat down at table?'

"'What did I do with my table-napkin? Why, I

did like the rest of the guests: I shook it out of the folds, spread it before me, and fastened one corner to my button-hole.'

"'Very well, *mon cher*, you were the only person who did so. No one shakes, spreads, and fastens a table-napkin in that manner. You should have only laid it across your knees. What soup had you?'

"'Turtle.'

"'And how did you eat it?'

"'Like every one else, I suppose. I took my spoon in one hand and my fork in the other.'

"'Your fork! Good heavens! None but a savage eats soup with a fork. But go on. What did you take next?'

"'A boiled egg.'

"'Good; and what did you do with the shell?'

"'Not eat it, certainly. I left it, of course, in the egg-cup.'

"'Without breaking it through with your spoon?'

"'Without breaking it.'

"'Then, my dear fellow, permit me to tell you that no one eats an egg without breaking the shell and leaving the spoon standing in it. And after your egg?'

"'I asked for some *bouillé*.'

"'For *bouillé!* It is a term that no one uses. You should have asked for beef—never for *bouillé.* Well, and after the *bouillé?*'

"'I asked the Abbé de Badenvillais for some fowl.'

"'Wretched man! Fowl, indeed! You should have asked for chicken or capon. The word "fowl" is never heard out of the kitchen. But all this applies only to what you ate; tell me something of what you drank, and how you asked for it?'

"'I asked for champagne and bordeaux from those who had the bottles before them.'

"'Know then, my good friend, that only a waiter, who has no time or breath to spare, asks for cham pagne or bordeaux. A gentleman asks for vin de Champagne and vin de Bordeaux. And now inform me how you ate your bread?'

"'Undoubtedly like all the rest of the world. I cut it up into small square pieces with my knife.'

"'Then let me tell you that no one cuts bread; you should always break it. Let us go on to the coffee. How did you drink yours?'

'Pshaw! at least I could make no mistake in that. It was boiling hot; so I poured it, a little at a time, in the saucer, and drank it as it cooled.'

"'*Eh bien!* then you assuredly acted as no other

gentleman in the room. Nothing can be more vulgar than to pour tea or coffee into a saucer. You should have waited till it cooled, and then have drunk it from the cup. And now you see, my dear cousin, that so far from doing precisely as the others did, you acted in no one respect according to the laws prescribed by etiquette.'"

An invitation to dine should be replied to immediately, and unequivocally accepted or declined. Once accepted, nothing but an event of the last importance should cause you to fail in your engagement. To be exactly punctual on these occasions is the only politeness. If you are too early, you are in the way; if too late, you spoil the dinner, annoy the hostess, and are hated by the guests. Some authorities are even of opinion that in the question ot a dinner party "never" is better than "late;" and one author has gone so far as to say, "If you do not reach the house till dinner is served, you had better retire and send an apology, and not interrupt the harmony of the courses by awkward excuses and cold acceptance."

When the party is assembled, the mistress of the house will point out to each gentleman the lady whom he is to conduct to table. The guests then go down

according to precedence of rank. This order of precedence must be arranged by the host or hostess, as the guests are probably unacquainted, and cannot know each other's social rank. If the society is of a distinguished kind, she will do well to consult Debrett or Burke,[1] before arranging her visitors.

The following rules should be remembered :—

Persons of title take precedence according to rank and date of creation. Diplomatic foreigners of the first rank go first; any foreign ambassador, as the representative of a crowned head, takes precedence even of a prince of the blood royal. Precedence by courtesy is usually given to a bishop, who ranks with an earl. The same courtesy is extended to all the dignified clergy; wives of the clergy take precedence of the wives of barristers; and the wives of esquires take precedence of clergymen's and barristers' wives; whilst the latter, by right, take precedence of the untitled wives of military and naval men. Physicians rank next to barristers.

When rank is not in question, other claims to precedence must be considered. The lady who is the greatest stranger should be taken down by the master of the house, and the gentleman who is the greatest

[1] See Appendix—Tables of Precedence.

stranger should conduct the hostess. Married ladies take precedence of single ladies, elder ladies of younger ones, and so on. A young bride takes precedence of all other ladies.

When dinner is announced, the host offers his arm to the lady of most distinction, invites the rest to follow by a few words or a bow, and leads the way; the visitors follow in the order that the host and hostess have arranged. The lady of the house remains, however, till the last, that she may see her guests go down in their prescribed order; but the plan is not a convenient one. It would be much better that the hostess should be in her place as the guests enter the dining-room, in order that she may indicate their seats to them as they enter, and not find them all crowded together in uncertainty when she arrives.

The number of guests at a dinner party depends on the size of the room and the size of the table. The rule laid down by Brillat-Savarin, that the numbers at a dinner party should not be less than the Graces, nor more than the Muses, is a good one. Even numbers, however, are always the most convenient, and the number of *thirteen* should be avoided out of respect to any possible superstition on the part of the

guests. The number of ladies and gentlemen should be equal.

Great tact must be exercised in the distribution of your guests. If you have a wit, or a good talker, among your visitors, it is well to place him near the centre of the table, where he can be heard and talked to by all. It is obviously a bad plan to place two such persons together; they extinguish each other. Nor should two gentlemen of the same profession be placed close together, as they are likely to fall into exclusive conversation, and amuse no one but themselves.

A judicious host (or hostess) will consider the politics, religious opinions, and tastes of his friends, thus avoiding many social quicksands, and making the dinner party a vehicle of delightful social intercourse.

Very young ladies or gentlemen should not be asked to dinner parties. "Young people," says the clever author of "Miss Majoribanks," "are the ruin of society." Young people certainly are the ruin of dinner parties.

The fashion of dinners is wholly unlike what it was fifty or even thirty years ago. Dishes are now never

placed on the table at a dinner of ceremony, and rarely even at small friendly dinners.

The dinner *à la Russe* is a great improvement on the old fashion ; it is more elegant and more agreeable to see only crystal, plate, flowers, fruit, and epergnes before you ; and few people will resort to the old mode who have once begun the new. The dinner *à la Russe* is the poetry of dining.

The shape of the table is an important point. Circular and oval dining tables are beginning to supersede the old-fashioned parallelogram. An expanding circular table of this form has been recently invented, the enlargement of the circle being effected by the insertion of wedge-shaped leaves radiating from a common centre. The horse-shoe table is adapted for state banquets only. The oval table offers most advantages for conversation ; the host and hostess sit in the middle of each side, opposite to each other. The French fashion of the host and hostess sitting side by side in the middle of one side of the table is not a bad one.

The dining-room must be carpeted, even in the middle of summer, to deaden the noise of servants' feet. The chairs should have slanting backs, and each lady should be provided with a footstool. The

temperature of the dining-room must never be too low. Thirteen to sixteen degrees of Réaumur are fixed for it by the author of the "*Physiologie du Goût;*" but it is easy to decide on this matter for oneself. In winter the fire should be lighted some hours before dinner, and the room being thoroughly warmed it may then burn low. A blazing fire is always objectionable.

The appointments of the table may be as sumptuous on the one hand, or as delicately elegant on the other, as suits the tastes and means of the family. Persons of rank and family may at slight additional cost have their dinner-service and table-linen made expressly for them, with their arms or crest painted on the one and woven in the others. This is far more *recherché* than any mere design. The crest is also engraven on the silver; but it is perhaps pushing heraldic pretension too far to engrave it also on the wine and finger glasses.

We now imitate the Romans and cover our tables with flowers—a happy innovation. Of flowers, the richest and choicest, one can hardly have too many. A small glass vase containing a "button-hole" bouquet placed at every cover is very dainty; the guests remove the bouquets on leaving the table.

Glass flower vases are perhaps preferable to silver ones.

Light is really needful for digestion, and should be supplied in profusion. Lamps are out of place on a dining table. Gas is simply intolerable. Lockhart describes in his life of Scott how the host introduced gas into the dining-room at Abbotsford. "In sitting down to table in autumn," he said, "no one observed that in each of three chandeliers there lurked a tiny head of red light. Dinner passed off, and the sun went down, and suddenly, at the turning of a screw, the room was filled with a gush of splendour worthy of the palace of Aladdin; but, as in the case of Aladdin, the old lamp would have been better in the upshot. Jewellery sparkled, but cheeks and lips looked cold and wan in this fierce illumination; and the eye was wearied, and the brow ached, if the sitting was at all protracted."

We must, therefore, have recourse to epergnes and wax candles. There should be more lights than guests. The candles should be of real wax, and of great size, not less than two to the pound. Too much light is almost as objectionable as too little, since among your guests may be persons whose eyes are weak, and to whom it is positive torture to face

a brilliant light. The best plan is to have abundance of wax lights on the chimney-piece and walls, and not too many on the table.

Plenty of attendance is indispensable. One servant to every two guests, or, at least, one to every three, are necessary. They should be well trained, silent, observant, scrupulously dressed, and free from *gaucherie.* A good servant is never awkward. His boots never creak; he never breathes hard, has a cold, is obliged to cough, treads on a lady's dress, or breaks a dish. If only two servants are in attendance, one should begin with the guest on his master's right, ending with the lady of the house; the other with the guest on his mistress' right, ending with the master. If they do not wear gloves, their hands must be scrupulously clean.

The clergyman of highest rank is asked to say grace; but if the master of the house is himself in the Church, he is his own family chaplain, and pronounces the grace himself.

Written bills of fare should be laid to every two guests.

The most elegant novelties for the appointment of the dinner table should be obtained. Among the latest of these we may mention silver fish-knives,

semicircular salad plates, and glasses of any new shape lately introduced.

In the case of small unceremonious dinners, where the dishes are brought to table, the gentleman sitting nearest the lady of the house should offer to carve for her. Every gentleman should therefore know how to carve well. The soup comes to table first, and then the fish. It is best to help both and send round to each guest without asking, as they can refuse if they choose.

But the dinner *à la Russe* being now so universal, we must more especially confine our observations to that form. Granted, then, that no dishes appear on the table, the rules of dining are few and easy. Both host and guest are relieved from every kind of responsibility. Dish after dish comes round, as if by magic; and nothing remains but to eat and be happy.

To eat and talk well at the same time is possible; but the old-fashioned way of "seeing your dinner before you," and having to carve, as well as to talk and eat, involved a triple duty only within the compass of very few. We only remember one person who could carve a hare, turkey, or pheasant, as the case might be, enjoy his dinner, and enliven a very

dull company by anecdotes all the time. But he was a man of genius. It is not well to talk too much at a dinner party. One must observe a happy medium between dulness and brilliancy, remembering that a dinner is not a conversazione. In talking at dinner, or indeed at any time, gesticulation is objectionable. Nothing can well be more awkward than to overturn a wine-glass, or upset the sauce upon the dress of your nearest neighbour. Talking with the mouth full is an unpardonable solecism in good manners.

All small preferences for different wines or dishes should be kept in subordination. The duty of satisfying the tastes of the guests belongs to the mistress of the house; and if she has failed to do so, the failure must not be exposed. Dishes and wines should not be mentioned unless on the table.

The minor etiquette of the dinner table must be at all times remembered. As soon as you are seated, remove your gloves, place your table-napkin across your knees, only partially unfolding it, and place your roll on the left side of your plate. As soon as you are helped, begin to eat: or if the viands are too hot, take up your knife and fork and appear to begin. To wait for others is not only old-fashioned but ill-

bred. Never offer to pass on the plate to which you have been helped. The lady of the house who sends your plate to you is the best judge of precedence at her own table. In eating soup, remember always to take it from the side of the spoon and to make no sound in doing so. Soup and fish should never be partaken of a second time. Whenever there is a servant to help you, never help yourself; when he is near, catch his eye and ask for what you want. Eating and drinking should always be done noiselessly. To drink a whole glassful at once, or drain a glass to the last drop, is inexpressibly vulgar.

Knife, fork, and spoon may be abused. It is needless, perhaps, to hint that the knife must never be carried to the mouth. Cheese must be eaten with a fork, as also peas, and most vegetables. Only puddings of a very soft kind, and liquids, require a spoon.

Bread is broken, never cut.

Mustard, salt, &c., should be put at the side of the plate, and one vegetable should never be heaped on the top of the other. Always remember that a wine-glass is to be held by the stem and not the bowl, and that the plate must not be tilted on any occasion. In eating, one should not bend the head voraciously

over the plate, extend the elbows, or rattle the knife and fork; but transact all the business of the table quietly and gently.

Anything like greediness or indecision are ill-bred. The choicest pieces are ignored; and you must not take up one piece and lay it down, in favour of another, or hesitate whether you will partake of the dish at all. It is *gauche* in the extreme not to know one's own mind about trifles.

Silver fish-knives are found at the best dinner-tables; but where there are none, a piece of crust should be taken in the left hand, and the fork in the right.

In eating asparagus, it is well to observe what others do, and act accordingly. The best plan is to break off the heads with the fork, and thus convey them to the mouth. In France every one takes up the asparagus with his fingers. In eating stone-fruit, such as cherries, damsons, &c., the same diversity of fashion prevails. Some put the stones out of the mouth into the spoon, and so convey them to the plate. Others cover the lips with the hand, drop the stones unseen into the palm, and so deposit them on the side of the plate. Very dainty feeders press out the stone with the fork, in the first instance, and thus get rid of the difficulty. This is the safest way for ladies.

Fruit is eaten with a silver knife and fork. A very expert fruit eater will so pare an orange as to lose none of the juice; but anything must be sacrificed rather than one's good manners.

At dinner parties ladies seldom eat cheese, or drink liqueurs, or take wine at dessert. Finger-glasses containing water slightly warmed and perfumed are placed to each person at dessert. In these you dip your fingers, wiping them afterwards on your table-napkin. If the finger-glass and d'oyley are placed on your dessert-plate, you should immediately remove the d'oyley to the left hand and place the finger-glass upon it. The French, supposed to be the politest of European nations, and the leading authority in all matters relating to the table, are guilty of what seems to us the disgusting and unpardonable innovation of introducing into the finger-bowl a small glass cup filled with tepid lemon-water, with which each guest rinses his mouth!

The servants retire after handing round the dessert.

It is a foreign custom, and an excellent one, to serve coffee in the dining room before the ladies retire; it puts an end to the prolonged wine-drinking, now so universally condemned by well-bred persons. When the ladies retire, the gentlemen rise, and the

gentleman nearest the door holds it open for them to pass through.

Taking wine with people is now wholly out of fashion. Toasts* have met with the same fate. To remain long in the dining-room after the ladies have left is a poor compliment to both the hostess and her fair visitors. Still worse is it to rejoin them with a flushed face and impaired powers of thought. A refined gentleman is always temperate.

The "art of dining" can hardly be taught in a book. Few perhaps will go to the length of a certain Frenchman, M. Henrion de Pensey, who said:—"I regard the discovery of a dish as a far more interesting event than the discovery of a star; for we have already stars enough, but we can never have too many dishes; and I shall not regard the sciences as sufficiently honoured or adequately represented amongst us, until I see a cook in the first class of the Institute." At the same time, no judicious and candid person will deny the importance of a science which improves health, prolongs existence, and promotes geniality. That gastronomy deserves to be ranked among the sciences, who will deny, since its very etymology, γαστήρ stomach, νόμος law, implies the rationale of digestion? And on

* See Appendix.

our digestion depends not only the life material, but the life intellectual. The history of gastronomy, however, is the history of manners; and in its literature we find views of society of all kinds, and anecdotes of all the most celebrated men and women whose names have come down to us. At the dinner table have met, from the earliest periods, the wit, the courtier, the beauty, and the poet. At the dinner table, as Brillat-Savarin says, "love, friendship, politics, intrigue, power, partizanship, ambition, and fame," have all come into play: and elsewhere he adds, "The pleasures of the table bring neither enchantments, nor ecstasies, nor transports; but they gain in duration what they lose in intensity, and are, above all, distinguished by the particular quality of inclining us favourably towards all other pleasures, or at least consoling us for the loss of them." Nothing is more unreasonable than to confuse the person who "likes to dine," as Dr. Johnson expresses it, with the regular gourmand. Why may we be allowed to criticise books, music, pictures, and yet be stigmatised as gourmands if we discuss that meal upon which our health, our temper, and the preservation of our faculties depends? Away then with sham deprecations and Spartan indifference, and let us all promote "the greatest happiness of the greatest

number," by promoting the doctrines of those benefactors of their kind—Soyer and Francatelli.

The literature of the table supplies us with much instruction and amusement. We are amazed at the great bounty of nature and the skill of those cooks who have turned that bounty to account. They have taught us to appreciate the turkey fattened on the olives of Mount Hymettus, the *minestra del riso* of Milan, the char of the Lake of Geneva, the red trout of Andernach, the crawfish of the Rhine, the white truffles of Piedmont, the wild boar of South Germany, the *becafico* of the Pontine Marshes, the whitebait of the Thames, the Pulborough eel, and the canvas-backed duck of America. They have invented dishes and combinations to tempt the daintiest appetite, and have laboured from morning till night to procure the satisfaction and enjoyment of others. Wonderful is the biography of these men of science. It is related of the Prince of Soubise (immortalized by the sauce named after him) that he one day announced to his cook (a man of science, and gifted with princely notions of expenditure) that he was going to give a supper next day, and demanded a *ménu* and an estimate. The estimate was presented, and the first item on which the prince cast his eyes stood thus :—

"Fifty hams." "What?" said he; "you must be out of your senses! Are you going to feast my whole regiment?" "No, monseigneur," replied the cook: "only one ham will appear on the table; the rest are not the less necessary for my *garniture*, my *blonds*, my——" "You are plundering me!" interrupted the prince, "and this article shall not pass." "Oh! my lord," replied the indignant artist, "you do not understand our resources: give the word, and those fifty hams which confound you, I will put them all into a glass bottle no higher than my thumb." The prince, of course, gave way.

Every one knows the story of poor Vatel, the *maître d'hôtel* of Condé, as given by Madame de Sévigné.

"I wrote to you yesterday," says Madame de Sévigné, "that Vatel had killed himself; I here give you the affair in detail. The king arrived on the evening of Thursday: the collation was served in a room hung with jonquils; all was as could be wished. At supper there were some tables where the roast was wanting, in consequence of the arrival of more guests than had been expected. This affected Vatel. He said several times, 'I am dishonoured; this is a disgrace that I cannot endure.' He said to Gourville, 'My head is dizzy, I have not slept for twelve nights;

assist me in giving orders.' Gourville mentioned the matter to the prince: the prince went to the chamber of Vatel and said to him, 'Vatel, all is going on well; nothing could equal the supper of the king.' He replied, 'Monseigneur, your goodness overpowers me. I know that the roast was wanting at two tables.' 'Nothing of the sort,' said the prince; 'do not distress yourself; all is going on well.' . . . He rose at four next morning, determined to attend to everything in person. He found everybody asleep. He met one of the inferior purveyors, who brought only two packages of sea-fish; he asked, 'Is that all?' 'Yes, sir.' The man was not aware that Vatel had sent to all the sea-ports. The other purveyors did not arrive; his brain began to turn; he believed there would be no more fish. He sought Gourville and said to him, 'I shall never survive this disgrace.' He went up to his room, placed his sword against the door, and stabbed himself to the heart. . . . The duke wept."

Cooks can no more bear indifference than disgrace. The Duke of Wellington once requested a connoisseur to recommend him a good *chef de cuisine.* Felix, with whom the late Lord Seafield was reluctantly about to part on economic grounds, was recommended and engaged. Some months afterwards this connois-

seur was dining with Lord Seafield, and before the first course was over said, "So I find you have got the duke's cook to dress your dinner?" "I have got Felix," replied Lord Seafield, "but he is no longer the duke's cook. The poor fellow came to me with tears in his eyes, and begged to be taken back again at reduced wages, or at no wages at all, for he was determined to remain no longer at Apsley House." "Has the duke been finding fault?" I asked. "Oh no! my lord," replied Felix; "I would stay if he had. He is the kindest of masters; but I serve him a dinner that would make Ude or Francatelli burst with envy, and he says nothing. I go out and leave him to dine on a dinner badly dressed by the cook-maid, and still he says nothing. Dat hurt my feelings, my lord."

The taste for French cookery is fortunately becoming more general; and Soyer, by means of his soup-kitchen, has done more good in his generation than many a vaunted philanthropist. There is a French proverb that says, "*La soupe fait le soldat;*" and there is no doubt that if our working classes would introduce soup into their *cuisine*, the public physique would be immeasurably improved.

There is no accounting for tastes in the matter of dishes. Dr. Johnson preferred "a boiled leg of pork,

with the meat hanging in rags about the bone, plum sauce with the pork, and a veal pie." Lord Byron's favourite dish was boiled eggs and bacon. The late Lord Dudley could not dine completely without an apple-pie; and when dining at Prince Esterhazy's, was terribly put out on finding that his favourite delicacy was wanting. "God bless me!" he kept murmuring to himself, "no apple-pie!"

Mr. Pitt's great recreation, after the fatigue of public and parliamentary business, was to steal into the country, enter a clean cottage, and there eat bread and cheese like any ploughman.

Givers of dinners should lose no time in making themselves acquainted with all that has been written by the great masters of gastronomy. The following golden rules of Brillat-Savarin should be committed to memory:—

"Let not the number of the guests exceed twelve, so that the conversation may be general. Let them be so selected that their occupations shall be varied, their tastes similar, their points of contact so numerous that to introduce them shall scarcely be necessary.

"Let the dining-room be superbly lighted, the cloth of exquisite fineness and gloss, the temperature of the room from 13° to 16° Réaumur (60° to 68° Fahrenheit).

"Let the men be cultivated, without pretensions; and the ladies charming, without coquetry.

"Let the dishes be exceedingly choice, but not too numerous; and every wine first-rate of its kind.

"Let the order of dishes be from the substantial to the light, and of wines from the simplest to those of richest bouquet.

"Let the business of eating be very slow, the dinner being the last act of the day's drama; and let the guests and host consider themselves as so many travellers journeying leisurely towards the same destination.

"Let the coffee be hot and the liqueur be chosen by the host.

"Let the drawing-room be large enough for a game of cards, if any of the guests cannot do without it, and yet have space enough remaining for after-dinner conversation.

"Let the guests be retained by the attractions of the party, and animated with the hope of some evening meeting again under the same pleasant auspices.

"Let not the tea be too strong; let the toast be buttered in the most scientific manner; let the punch be prepared to perfection.

"Let no one depart before eleven o'clock and no one be in bed later than twelve.

"If any one has been present at a party fulfilling these conditions, he may boast of having been present at his own apotheosis."

A dinner need not be costly to be attractive.

Walker, in his celebrated "Original," observes: "Common soup made at home, fish of little cost, any joints, the cheapest vegetables, some happy and unexpected introduction (as a finely-dressed crab, or a pudding)—provided everything is good in quality, and the dishes are well dressed, and served hot, and in succession, with their adjuncts—will ensure a quantity of enjoyment which no one need be afraid to offer."

Observe, however, these three little words, *with their adjuncts*. Herein lies the gist of the sentence; here speaks the wisdom of the practised diner. On the prompt and quick serving of these same "adjuncts" half the enjoyment of dinner depends. How often an excellent dinner is spoilt by the slow arrival, or non-arrival, of those necessary condiments without which neither meat nor vegetables have their proper flavours. The best beef is spoilt if it cools while we are waiting for the mustard; veal is almost uneatable if the lemon has been forgotten, or the broiled

bacon omitted; asparagus, though served in December, would cease to be a delicacy if sent up without melted butter and toast. The mistress of a house should never leave these small details to the memory or judgment of her cook; but should order the accustomed "adjuncts" with each dish. To know these things is not difficult, and not to know them is to shock the prejudices or disappoint the appetites of those who have been accustomed to the received routine of cookery. We have known an excellent and accomplished lady so ignorant of these bye-laws of cookery as to order carrots with roast beef and roast pork, and omit them with boiled.

Small stands of pepper, mustard, and salt should be placed to every two guests at a dinner party, that no one may be kept waiting for the means of seasoning, according to his taste, the food which has been placed before him. To permit one's servants to serve the whole table with any one dish before they proceed to go round with the sauce or vegetables is simply to spoil the enjoyment of any guest at the table. Servants should make the round of the table in pairs, the sauce or vegetables being offered to each diner immediately after the meat.

A wealthy man will study to give the best dinners

that money and taste can provide. But money, let us ever remember, is not taste; and though we may grudge no expense in order to please our guests, too great a display of wealth and profusion is *bourgeois* to the last degree. To provide everything that is out of season, and nothing that is in season, savours of pretension. The common sense of a good dinner is to have things when they are early and really at their best. A very choice and not over sumptuous dinner is ever the most elegant. Rare delicacies from a distance are *recherché*, such as canvas-backed ducks from America, ortolans, &c., &c.

Wines should always be of the choicest. Certain wines are taken with certain dishes, by old-established custom—as sherry, or sauterne, with soup and fish; hock and claret with roast meat; punch with turtle; champagne with whitebait; port with venison; port, or burgundy, with game; sparkling wines between the roast and the confectionery; madeira with sweets; port with cheese; and for dessert, port, tokay, madeira, sherry, and claret. Red wines should never be iced, even in summer. Claret and burgundy should always be slightly warmed. As a rule, very choice wines should not be iced at all.

A decanter of wine or water may be readily cooled,

by folding a wet cloth about it and placing it in a current of air.

An admirable kind of wine jug has lately been invented with an ice receptacle in the side, by means of which the wine is even more effectually iced than with an ice pail. For champagne cup, claret cup, or effervescing wines, this kind of jug is most desirable.

Instead of cooling their wines in the ice pail, some hosts have of late years introduced clear ice upon the table, broken up in small lumps, to be put inside the glasses. This is an innovation that cannot be too strictly reprehended or too soon abolished. Melting ice can but weaken the quality and flavour of the wine. Those who desire to drink *wine and water* can ask for iced water if they choose, but it savours too much of economy on the part of a host to insinuate the ice inside the glasses of his guests, when the wine could be more effectually iced outside the bottle.

Great care is necessary in decanting wine, so as not to shake or cork it. Rare French wines should be brought to table in baskets, as decanting injures the flavour.

Each wine at the best tables has its own distinctive glass. Very broad and shallow glasses are used for sparkling wines ; large goblet-shaped glasses for bur-

gundy and claret; ordinary wine glasses for sherry and madeira; green glasses for hock; and somewhat large bell-shaped glasses for port.

While on the subject of wines, it may be observed, *en passant*, that it is considered very vulgar to say "port wine" or "sherry wine." In England no well-bred person speaks of either as anything but "port" or "sherry." No well-bred Frenchman, on the other hand, would speak of wines except as "vin de Champagne," "vin de Grave," "vin de Bordeaux." This is one of the many instances in which the good manners of one country are the vulgarity of another.

As there are, and probably ever will be, a certain number of persons who cling to old customs, who still challenge their friends to take wine, and persist in having their dinners served in the old-fashioned manner, we subjoin a few observations which would not be applicable to dinners and dinner customs where the table is dressed *à la Russe*.

The gentlemen who support the lady of the house should offer to relieve her of the duties of hostess. Many ladies are well pleased thus to delegate the difficulties of carving, and all gentlemen who accept invitations to dinner should be prepared to render

such assistance when called upon. To offer to carve a dish, and then perform the office unskilfully, is an unpardonable *gaucherie*. Every gentleman should carve, and carve well.

The soup should be placed on the table first. Some old-fashioned persons still place soup and fish together, but "it is a custom more honoured in the breach than the observance." Still more old-fashioned, and in still worse taste, is it to ask your guests if they will take "soup or fish." They are as much separate courses as the fish and the meat, and all experienced diners take both. In any case, it is inhospitable to appear to force a choice upon a visitor, when that visitor, in all probability, will prefer to take his soup first and his fish afterwards. All well-ordered dinners begin with soup, whether in summer or winter. The lady of the house should help it, and send it round without asking each individual in turn—it is as much an understood thing as the bread beside each plate; and those who do not choose it are always at liberty to leave it untasted.

If the servants do not go round with wine, the gentlemen should help the ladies and themselves to sherry or sauterne with the soup.

As a general rule, it is better not to ask your

guests if they will partake of the dishes, but to send the plates round, and let them accept or decline them as they please. At very large dinners it is sometimes customary to distribute little lists of the order of the dishes at intervals along the table. It must be confessed that this gives somewhat the air of a dinner at an hotel; but it has the advantage of enabling the visitors to select their fare, and, as "forewarned is forearmed," to keep a corner, as the children say, for their favourite dishes.

In helping soup, fish, or any other dish, remember that to overfill a plate is as bad as to supply it too scantily.

Always help fish with a fish-slice, and tart and puddings with a spoon, or, if necessary, a spoon and fork.

Asparagus must be helped with the asparagus-tongs.

In helping sauce, always pour it on the side of the plate.

We have already said that the habit of challenging one's friends to wine, and of drinking toasts, is entirely disused in the best society; still, for those who at family parties still indulge in an old-fashioned

toast or sentiment, we have provided a small selection of the best of these aphorisms in an Appendix; while, for the challenges, we subjoin a few hints on the bygone etiquette of the "wine-taking" school.

If you are asked to take wine, it is polite to select the same as that which your interlocutor is drinking. If you invite a lady to take wine, you should ask her which she will prefer, and then take the same yourself. Should you, however, for any reason prefer some other vintage, you can take it by courteously requesting her permission.

Unless you are a total abstainer, it is extremely uncivil to decline taking wine if you are invited to do so. In accepting, you have only to pour a little fresh wine into your glass, look at the person who invites you, bow slightly, and take a sip from your glass.

It is particularly ill-bred to empty your glass on these occasions.

A few more general rules, and we have done.

If you are asked to prepare fruit for a lady, be careful to do so by means of the silver knife and fork only, and never to touch it with your fingers.

It is wise never to partake of any dish without knowing of what ingredients it is composed. You

can always ask the servant who hands it to you, and you thereby avoid all danger of having to commit the impoliteness of leaving it, and showing that you do not approve of it.

Be careful never to taste soups or puddings till you are sure they are sufficiently cool; as, by disregarding this caution, you may be compelled to swallow what is dangerously hot, or be driven to the unpardonable alternative of returning it to your plate.

Peas are eaten with the fork.

Servants should not wait at table in white gloves, but with a white damask napkin in the hand, the end of which should be wrapped round the thumb.

Glass wine-coolers, half filled with water, should be placed to each cover, and the sherry glass placed therein—inverted.

The lady of the house should never send away her plate, or appear to have done eating, till all her guests have finished.

If you should unfortunately overturn or break anything, do not apologise for it. You can show your regret in your face, but it is not well-bred to put it into words.

To abstain from taking the last piece on the dish, or the last glass of wine in the decanter, only because

it is the last, is highly ill-bred. It implies a fear on your part that the vacancy cannot be supplied, and almost conveys an affront to your host.

To those ladies who have houses and servants at command we have one or two remarks to offer. Every housekeeper should be acquainted with the routine of a dinner and the etiquette of a dinner table. No lady should be utterly dependent on the taste and judgment of her cook. Though she need not know how to dress a dish, she should be able to judge of it when served. The mistress of a house, in short, should be to her cook what a publisher is to his authors—that is to say, competent to form a judgment upon their works, though himself incapable of writing even a magazine article.

If you wish to give a good dinner, and do not know in what manner to set about it, you will do wisely to order it from Birch, Kühn, or any other first-rate *restaurateur*. By these means you ensure the best cookery and a faultless *carte*.

Bear in mind that it is your duty to entertain your friends in the best manner that your means permit. This is the least you can do to recompense them for the expenditure of time and money which they incur in accepting your invitation. "It was a very good

dinner," said Dr. Johnson, one day, "but not a dinner to invite any one to."

"To invite a friend to dinner," says Brillat-Savarin, "is to become responsible for his happiness so long as he is under your roof." Again, "He who receives friends at his table, without having bestowed his personal supervision upon the repast placed before them, is unworthy to have friends."

Never reprove your servants before guests. If a dish is not placed precisely where you would have wished it to stand, or the order of a course is reversed, let the error pass unnoticed by yourself, and you may depend that it will remain unnoticed by others.

To ladies who have the happiness of being mothers we would say, Never let your children make their appearance at dessert when you entertain friends at dinner; children are out of place on these occasions. Your guests only tolerate them through politeness; their presence interrupts the genial flow of after-dinner conversation; and you may rely upon it that, with the exception of yourself and your husband, there is not a person at table who does not wish them in the nursery.

With respect to the general arrangements of a

dinner party, we may quote this *dictum* of Paulus Æmilius, who was the most successful general and best entertainer of his time. He said that it required the same sort of spirit to manage a banquet as a battle, with this difference,—that the one should be made as pleasant to friends, and the other as formidable to enemies, as possible.

The duties of hostess at a dinner party are not onerous; but they demand tact and good breeding, grace of bearing, and self-possession in no ordinary degree. She does not often carve; she has no active duties to perform; but she must neglect nothing, forget nothing, put all her guests at their ease, and pay every possible attention to the requirements of each and all around her. No accident must ruffle her temper. No disappointment must embarrass her. She must see her old china broken without a sigh, and her best glass shattered with a smile.

The duties of a host are more difficult. Hear what a modern writer has to say on this important subject:—

"To perform faultlessly the honours of the table is one of the most difficult things in society. It might, indeed, be asserted without much fear of contradiction,

that no man has as yet ever reached exact propriety in his office as host, or has hit the mean between exerting himself too much and too little. His great business is to put every one entirely at his ease, to gratify all his desires, and make him, in a word, absolutely contented with men and things. To accomplish this, he must have the genius of tact to perceive, and the genius of finesse to execute; ease and frankness of manner; a knowledge of the world that nothing can surprise; a calmness of temper that nothing can disturb; and a kindness of disposition that can never be exhausted. When he receives others, he must be content to forget himself; he must relinquish all desire to shine, and even all attempts to please his guests by conversation, and rather do all in his power to let them please one another. He behaves to them without agitation, without affectation; he pays attention without an air of protection; he encourages the timid, draws out the silent, and directs conversation without sustaining it himself. He who does not do all this is wanting in his duty as host; *he who does is more than mortal.*"

In conclusion, we have a few words to offer on the subject of *ménus* in general.

For an ordinary dinner the following *ménu* is suf-

ficient :— One kind of soup, one kind of fish, two *entrées*, a roast, a boil, two sweets, game, cheese, ice, dessert, and coffee.

For a more ceremonious dinner—two soups (one white, the other clear), two kinds of fish, and four *entrées* are necessary.

Bread should be cut for table not less than an inch thick, but rolls are preferable.

Pea-soup, roast pork, and boiled beef are never seen upon good tables.

Of all animal food, venison is the most digestible.

Entrées are those dishes which are served in the first course, after the fish.

Entremêts are those dishes which are served in the second course, after the roast.

The Earl of Dudley is reported to have said, that "a good soup, a small turbot, a neck of venison, ducklings with green peas, a chicken with asparagus, and apricot tart, is a dinner fit for an emperor—when he cannot get a better."

A turkey will be much improved by roasting it covered with bacon and paper. A Christmas turkey should be hung from a fortnight to three weeks. A guinea-fowl and pheasant are advantageously dressed together.

The *Almanach des Gourmands* says, "A delicious sauce will cause you to eat an elephant."

Currie powder consists of turmeric, black pepper, coriander seeds, cayenne, fenu-greek, cardamoms, cumin, ginger, allspice, and cloves. The ingredients may be bought of most seedsmen, and with a common pestle and mortar currie powder may be prepared at a cost of *2d.* per ounce.

The only secret of dressing vegetables, so as to preserve their fresh green colour, is an open saucepan, plenty of water, a proper quantity of salt, and fast boiling.

Boiled beetroot, white haricot beans, and fried parsnips are excellent accompaniments to roast mutton.

The Spanish proverb says, "Four persons are wanted to make a good salad; a spendthrift for oil, a miser for vinegar, a counsellor for salt, and a madman to stir it all up."

Cheese taken at the close of the dinner assists digestion.

Nothing is more generally wholesome than good table-beer.

Pears may be kept by tipping their stalks with sealing wax.

Wines should vary with the season. Light wines are best in summer; in winter generous wines are preferable.

The custom of taking coffee after a very late dinner is bad, since its stimulant properties exert a power destructive to sleep.

Mr. Walker, in his "Original," says, "One of the greatest luxuries, to my mind, in dining, is to be able to command plenty of good vegetables, well served. Excellent potatoes smoking hot, accompanied by melted butter of the first quality, would alone stamp merit on any dinner; but they are as rare on state occasions as if they were of the cost of pearls."

Menus of four choice dinners, adapted to each season of the year:—

I.

JANUARY. (For ten persons.)

Consommé soup, with quenelles.
Turbot, with Dutch sauce.

Two Removes.

Braized fillet of veal, larded à la Chateaubriand.
Roast turkey, with purée of mushrooms.

Four Entrées.

Oyster Krömeskys à la Russe.
Pork cutlets, sauce Robert.
Partridges à la Prince of Wales.
Suprème of fowls à la Macédoine.

SECOND COURSE.

Pintail. Snipes.

One Remove.

Fondu of Parmesan cheese.

Four Entremêts.

Salad à la Rachel.
Vol-au-vent of preserved greengages.
Plombières cream iced.
Braized celery with brown sauce.

2.

APRIL. (For eight persons.)

Cray-fish soup.
Spey trout, parsley sauce.

Two Removes.

Boiled fowls, oyster sauce.
Glazed tongue à la jardinière.

Two Entrées.

Lamb cutlets, asparagus, peas.
Boudins of rabbits à la Reine.

SECOND COURSE.

Lobster salad. Green goose.

Four Entremêts.

Orange fritters.
Tapioca pudding.
Wine jelly.
Potatoes à la Lyonnaise.

3.

JUNE. (For twelve persons.)

Purée of green peas, soup.
Stewed sturgeon, matelotte sauce.
Fillets of mackerel à la maître d'hôtel.

Two Removes.

Roast forequarter of lamb.
Spring chickens à la Montmorency.

Four Entrées.

Fillets of ducklings, with green peas.
Mutton cutlets à la Wyndham.
Blanquette of chicken with cucumbers.
Timbale of macaroni à la Milanaise.

SECOND COURSE.

Pigeons. Leveret.

Two Removes.

Flemish gauffres.
Iced soufflé.

Six Entremêts.

French beans stewed.
Mayonnaise of chicken.
Peas à la Française.
Peach jelly with noyau.
Love's wells glacé with chocolate.
Flave of apricots and rice.

4.

OCTOBER. (For eight persons.)

Potage à la Julienne.
Baked haddock, Italian sauce.

Two Removes.

Braized neck of mutton, en chevreuil.
Roast pheasant à la Chipolata.

Two Entrées.

Pork cutlets, tomato sauce.
Curried rabbit and rice.

SECOND COURSE.

Roast blackcock. Oyster omelette.

Four Entremêts.

Potatoes à la Duchesse.
Blanc mange.
Apple tartlets.
Semolina pudding.

To conclude, we give the *menu* of a first-rate Christmas dinner :—

CHRISTMAS DINNER.

Turtle soup.
Turbot à la Vatel.
Fillets of sole, à la Tartare.

Three Removes.

Roast turkey, Périgueux sauce.
Braized ham à la jardinière.
Spiced round of beef.

Four Entrées.

Marrow patties.
Salmi of pheasants à la financière.
Sweetbreads à la Saint Cloud.
Mutton cutlets à la Vicomtesse.

SECOND COURSE.

Woodcocks. Grouse.

Mince pies.

Plum pudding.

Six Entremêts.

Broccoli with Parmesan cheese.

Italian creams.

Croûte à l'Ananas.

Salad à la Rachel.

Meringues à la Parisienne.

Punch jelly.

CHAPTER XII.

Engagement and Marriage.

COURTSHIP is one of those crises in the course of life when to act by rule is impossible, and where feeling and good sense will prove one's best and often one's only counsellors. No wise man will weary a lady with too much of his presence, or risk being regarded as a bore. No well-bred woman will receive a man's attentions—however acceptable—too eagerly; nor will she carry reserve so far as to be altogether discouraging. It is quite possible for a lady to let it be seen that such and such a *prétendant* is not disagreeable to her, without actually encouraging him. It is equally possible for a man to show attention, and even assiduity, up to a certain point, without becoming a lover. No man likes to be refused, and no man of tact will risk a refusal. Unless the lady is false, or a downright coquette, a man ought always to be able to judge

whether he will be favourably heard, before he ventures upon his offer.

With regard to the manner of the offer, it is impossible to offer advice; all must depend on circumstances. Is the lover nervous or not nervous? Has he a persuasive tongue? Does he speak well under trying circumstances? Has he a good manner? an agreeable person? If he possesses these qualifications, he will do well to make his offer in person. If, on the contrary, he is bashful, or labours under any defect of speech, or is likely to break down, or is not prepared to take a refusal gracefully, or in any way mistrusts his own tact and presence of mind, he had far better entrust his cause to his pen.

The man who makes an offer of marriage must always remember that he is a petitioner. Unequal marriages are most unadvisable; but be the lady ever so inferior in birth, in fortune, or in position, the lover must still bear in mind that he is asking for her liberty, her obedience, her life-companionship, *herself.* He must ask with humility and receive with gratitude.

We suppose him accepted. His conduct as a *fiancé* must be tender, assiduous, unobtrusive. He must evince the utmost respect towards every member of the lady's family. He must by no means act as if he

considered himself already a member of that family, or venture upon being in any way unduly familiar. He must for the present content himself with the position of a devoted friend only; testifying interest in all that concerns the welfare of the family to which he hopes to unite himself, and losing no opportunity of rendering them any service that may lie in his power.

All airs of mastership, all foolish display of jealousy, should be avoided. Lovers' quarrels are as earnestly to be dreaded and deprecated as the quarrels of husbands and wives, or brothers and sisters. Quarrels cannot but impair mutual respect and diminish love. The lady, on the other hand, must not be exacting or capricious; must not flirt with others; must not be too demonstrative; and must never find fault without a cause. Both should remember that they are in the first stage of what is to be a lifelong friendship, and should manifest the utmost degree of mutual candour, confidence, and sympathy.

It must surely be unnecessary to hint, that no approach towards familiarity must ever be indulged in. The most perfect reserve in courtship, even in cases of the most ardent attachment, is indispensable to the happiness of the married life to come. All public

displays of devotion should be avoided. They tend to lessen mutual respect, and make the actors ridiculous in the eyes of others. It is quite possible for a man to show every conceivable attention to the lady to whom he is engaged, and yet to avoid committing the slightest offence against delicacy or good taste.

Ladies should remember that nothing takes the bloom so completely off a man's admiration, as untidiness in the woman he loves. A lady's dress should be at all times exquisitely clean and neat. He, on his side, should be chivalrously conformable to her tastes, giving up smoking, or any other habits to which she may object; and, above all things, paying no undue attentions to other women.

The gentleman presents the lady with a ring as soon as they are engaged. If her parents permit her to accept many presents, the lover will not fail to surround her with tokens of his devotion: if, however, this habit is not encouraged, he can spend as much money as he pleases in offering her flowers of the rarest and costliest kinds. These she can always accept and he may always offer. A sensible man will not give more presents than he can justly afford.

It is the lady's privilege to fix the wedding day.

The marriage settlement is an important point. No parent or guardian should allow his child or ward to marry without having a part of her fortune secured upon herself. The young lady may be over-generous, but her advisers will do well to act upon their own judgment in this matter. It is quite as advantageous to the husband as to herself, since, in case of unlooked-for loss or misfortune, there is a sure provision for his wife and children. Professional men, clerks, commercial travellers, and all that numerous class of men who are dependent upon their health for the maintenance of their family, are in duty bound to insure their lives for the benefit of their survivors.

To return to the marriage settlement. An allowance for the lady's dress and pocket money should always be made, and so administered that the wife will not have to ask for it in season and out of season, but receive it as promptly as if it were a dividend.

Special licences are no longer *de rigueur*. The ceremony is generally performed by ordinary licence, either in the parish or some fashionable church. In country places, persons of the highest rank are often married by banns.

The trousseau should be in accordance with the

means of the bride. It is preposterous for ladies of middle-class rank and limited means to provide themselves with a showy, useless outfit; and in all cases a bridal trousseau should consist less of dresses, bonnets, and things of ephemeral fashion, than of linen, laces, French, Indian, or Cashmere shawls, jewellery, and the like.

The bridesmaids may be from two to twelve in number. The bride's sisters, and the bridegroom's nearest female relations, should be bridesmaids if possible. A very young lady should have bridesmaids of her own age, but a bride who is no longer in her girlhood should choose bridesmaids who will not make her look old and ugly by comparison. The bridesmaids may wear veils, and should always be dressed in white, trimmed with delicate colours. Except at very large wedding breakfasts, it is customary to invite only relatives and very intimate friends to the *déjeuner*. In the former case, invitations on printed cards are sent out by the bride's parents or guardians.

The French bridal costume is much simpler and prettier than the English, and we should be glad to see it imitated. It consists of a dress of white tulle over white silk, a long veil of white tulle reaching to the feet, and a wreath of maiden-blush roses inter-

spersed with orange blossoms. In England rich lace is worn over white satin or silk, and the veil is generally of costliest lace.

Widows and ladies of middle age are married in bonnets. The bridegroom wears elegant morning dress, light trousers, a dark blue frockcoat, and a coloured neck-tie. Nothing *black* is admissible at a wedding.

The order of going to church is as follows :—The bridesmaids and members of the bride's family set off first; the bride goes last with her father and mother, or with her mother alone, and the relative who is to represent her father if he be dead or absent. The bridegroom, bridesmaids, and "best man," ought to be waiting in the church. The father of the bride gives her his arm and leads her to the altar, where the clerk arranges the rest of the party.

The "best man" should distribute the different fees to the clergyman, the clerk, and the pew-opener, before the arrival of the bride. The bride stands to the left of the bridegroom, and takes the glove off her left hand, whilst he takes the glove off his right hand. The bride gives her glove to her bridesmaids to hold. Perfect self-control should be exhibited by all parties during the ceremony: nothing is more undignified than

exhibitions of feeling in public. People who have no self-control had better remain at home.

After the ceremony comes the signing of the register. There must be no kissing in the vestry, as in former days. The bride quits the church first with the bridegroom, and they drive away together in his carriage; the rest follow in their own carriages.

The bridegroom should be liberal in his fees, if he can afford to be so. A rich man may give any sum to the officiating clergyman, from five pounds to five hundred; the legal fee is ten shillings. For people of moderate means, from five to ten pounds is ample.

The breakfast should be supplied by a first-rate confectioner, and the table should be as beautiful as flowers, plate, glass, and china can make it. The ordinary *menu* of a wedding breakfast is as follows:—Tea, coffee, wines, cold game and poultry, lobster salads, chicken and fish à la Mayonnaise, hams, tongues, potted meats, game pies, savoury jellies, Italian creams, ices, and cold sweets of every description.

Before the healths are drunk, the wedding cake should be cut and handed round.

The order of the healths is as follows:—

The oldest friend of the family proposes the health of the bride and bridegroom.

The bridegroom returns thanks for himself and wife, and proposes the health of the bridesmaids.

The "best man" returns thanks for the bridesmaids.

The same old friend, or another, proposes the health of the bride's parents.

The father of the bride returns thanks, and proposes the health of the bridegroom's parents.

The bridegroom's father returns thanks.

Other toasts are optional: the health of the officiating clergyman, however, if he be present, should not be forgotten.

When the breakfast comes to an end, the bride retires, and the company repair to the drawing-room. At a wedding breakfast gentlemen do not remain behind to drink wine. The bride departs on her wedding trip in elegant morning dress.

Fees to servants must depend upon circumstances. From a rich bridegroom large sums are expected, but from persons of moderate means extravagant fees would be out of place. The bridegroom usually presents each bridesmaid with some elegant trinket, which should be the best of its kind. No distinction should be made in these gifts. The bridegroom usually presents the bride with some useful and costly article.

Where the circle of friends on both sides is very extensive, it has of late become customary to send invitations to such as are not called to the wedding feast, to attend the ceremony at church. This stands in place of issuing cards. When this rule is observed, it is usual, in notifying the marriage in the newspapers, to add the words, "No cards."

CHAPTER XIII.

Visiting at a Country House.

VISITORS are bound by the laws of social intercourse to conform in all respects to the habits of the house. In order to do this effectually, they should inquire what those habits are. To keep your friend's dinner waiting; to accept other invitations; to impose much trouble on your friend's servants; or to keep the family up till unwonted hours, are alike evidences of a want of good feeling and good breeding.

At breakfast, luncheon, and afternoon tea, absolute punctuality ought not to be expected. Guests should be permitted to take breakfast when they please; but a visitor should endeavour to be punctual to luncheon.

No order of precedence is observed at either breakfast or luncheon. Persons take their seats as they come in, and having exchanged their morning salu-

tations, begin without waiting for the rest of the party. If letters are delivered to you at breakfast or luncheon, you may read them by asking permission from your host or hostess.

Always hold yourself at the disposal of those in whose house you are staying. If they propose to ride, drive, walk, or otherwise occupy the day, you may take it for granted that these plans are made with reference to your enjoyment. You should therefore receive them with cheerfulness, and enter into them with alacrity, doing your best to seem pleased, and be pleased, by the efforts which are made to entertain you.

If a gentleman cannot dispense with his valet, or a lady with her maid, permission must be asked to take them; but the circumstances of your host, the size of his house, &c., must be taken into consideration. Children and horses should never be taken except to old friends, or when the invitation especially includes them. No visit should be prolonged beyond a week, unless amongst very intimate friends and relations. Both host and guest should study to be as agreeable to each other as possible, and not exact too much of each other's company.

A guest should endeavour to amuse himself as much as possible, and not be continually dependent on his host for entertainment. He should remember that, however welcome he may be, he is not always wanted. During the morning hours a gentleman visitor who neither shoots, reads, writes letters, nor does anything but idle about the house and chat with the ladies, is an intolerable nuisance. Sooner than become the latter, he had better retire to the billiard-room and practise cannons by himself, or walk about the neighbourhood.

The lady visitor should, of course, amuse and occupy herself in like manner, as best suits her own taste; remembering that her hostess, as mistress of the house, must have many duties and occupations for the morning.

Those who receive "staying visitors," as they are called, should remember that the truest hospitality is that which places the visitor most at his ease, and affords him the greatest opportunity for enjoyment. They should also remember that different persons have different ideas on the subject of enjoyment, and that the surest way of making a guest happy is to find out what gives him pleasure; not to impose that upon him which is pleasure to themselves.

Sir Walter Scott's conduct towards his guests at Abbotsford furnishes a model of hospitality : he never saw them till dinner ; but whilst he was busily engaged in writing, he left his horses, carriages, house, and grounds at their entire disposal.

As a rule, host and guest should be quite independent of each other till the luncheon hour, after which time the host will have planned drives, walks, and out-door amusements for his visitors, taking care that each guest shall enjoy the recreation and the society he likes best. A model host is the most unselfish person possible, relinquishing the best of everything in favour of those he has invited to his house. At dinner the whole party reassembles, mentally and physically refreshed, let us hope, by exercise and genial companionship. A guest is bound to spend his evening in the drawing-room, and to behave in all respects as if he were a visitor for that evening only ; dressing as for a party, and exerting himself to be as agreeable as if he were about to take his leave at eleven o'clock.

The signal for retiring to rest is generally given by the appearance of a servant with a tray containing wine, water, and biscuits. These are the last refreshments of the evening, and the visitor will do well to

watch his opportunity to rise and wish good-night shortly after they have been handed round.

The following description of guest-life in a great country house, where everything is conducted after the manner of the best society, is from the thirteenth Canto of Byron's "Don Juan":—

"The gentlemen got up betimes to shoot,
Or hunt: the young, because they liked the sport—
The first thing boys like, after play and fruit;
The middle-aged, to make the day more short;
For *ennui* is a growth of English root,
Though nameless in our language—we retort
The fact for words, and let the French translate
That awful yawn which sleep cannot abate.

"The elderly walked through the library,
And tumbled books, or criticised the pictures,
Or saunter'd through the gardens piteously,
And made upon the hot-house several strictures,
Or rode a nag which trotted not too high,
Or on the morning papers read their lectures,
Or on the watch their longing eyes would fix,
Longing at sixty for the hour of six.

"But none were '*gêné*': the great hour of union
Was rung by dinner's knell! *till then all were*
Masters of their own time—or in communion,
Or solitary, as they chose to bear
The hours, which how to pass to few is known.
Each rose up at his own, and had to spare
What time he chose for dress, and broke his fast
When, where, and how he chose for that repast."

Great discretion must be used among guests to avoid all criticism on their host, his friends, his household, his manner of living, and all that concerns him. If anything goes wrong during the visit, one should seem not to see it. If the dinner is late, it is very impolite to appear impatient. If any plan falls to the ground, no comments or disapproval must be indulged in, and no disappointment betrayed. If the children of the house are fractious, or noisy, a visitor must never find fault with their behaviour.

The same caution must be exercised in the treatment of your friend's friends. They may be such as you do not care to become intimate with, but you must not evince dislike or special avoidance, and must always have recourse rather to a negative than a positive line of conduct. A person of tact can always keep people at a distance without hurting their feelings.

The true gentleman or lady will never be haughty to the family governess, tutor, or humble dependant, but will treat them with uniform courtesy and kindness. Neither will they keep all their "nods, and becks, and wreathed smiles" for the visitors of highest social position, but will behave with equal deference to the wealthy squire and threadbare curate, the rich old

uncle and the poor relation. Nothing is more snobbish than to hang about the heels of the great person of the party, as if his presence eclipsed that of all the rest.

Your friend's horses, carriages, books, &c., should be even more carefully used than if they were your own. A good-natured host will delight in seeing his visitors enjoy all the good things he places at their disposal, but they should never abuse his indulgence. To ride a horse too far or too fast, to dog's-ear or blot his books, to gather his flowers without permission, are all signs of an under-bred and selfish nature. Above all, we should be thoughtful in our treatment of his servants; never putting them to undue trouble, never commenting on their shortcomings, and giving them liberal vails on our departure.

The religious opinions of those from whom we receive hospitality must on no account be shocked or scoffed at. If our friends go to church, we should go with them; or, without remark, repair to the place of worship we prefer. If family prayers are read, we should endeavour to be present. If the Sunday is observed with great rigidity, we should refrain from any pursuits to which objection could possibly be made. In short, we must remember that

social intercourse is made up of innumerable little acts of kindness, self-denial, charity, chivalry, and good fellowship; and that only those who give largely will receive "full measure, brimming over."

CHAPTER XIV.

General Hints to both Sexes.

ALL egotism must be banished from the drawing-room. The person who makes his family, his wealth, his affairs, or his hobby the topic of conversation, is not only a bore, but a violator of charity and good taste. We meet in society, not to make a display of ourselves, but to give and take as much rational entertainment as our own accomplishments and those of others can afford. He who engrosses the conversation is as unpardonably selfish, as he who allows his neighbour no elbow-room.

The drawing-room is not a monarchy but a republic, where the rights of all are equal. Very young people should never be neglected. If we wish our sons and daughters to possess easy, polished manners, and fair powers of expressing themselves, we should treat them politely and kindly, and lead them to take an interest in whatever conversation may be

going on. Neither must we bring our gloomy moods or irritable temper with us when we enter society. To look pleasant is a duty we owe to others. One is bound to listen with the appearance of interest to even the most inveterate proser who fastens upon us in society; to smile at a twice-told tale; and, in short, to make such minor sacrifices of sincerity, as good manners and good feeling demand.

In conversation the face should wear something which is akin to a smile; a smile, as it were, below the surface.

We should always look at the person who addresses us, and listen deferentially to whatever he says. When we make answer, we should endeavour to express our best thoughts in our best manner. A loose manner of expression injures ourselves more than our interlocutor; since, if we talk carelessly to those whom we will not take the trouble to please, we shall feel at a loss for apt words and correct elocution when we need them.

Always think before you speak; as thus only can you acquire a habit of speaking to the purpose.

A clear intonation, a well-chosen phraseology, a logical habit of thought, and a correct accent, will

prove of inestimable advantage to the young of both sexes on beginning life.

Polite vulgarisms must be scrupulously guarded against. A well-educated person proclaims himself by the simplicity and terseness of his language. It is only the half-educated who indulge in fine language, and think that long words and high-sounding phrases are *distingué*. Good, clear Saxon English is nowhere better studied than in the works of Macaulay, Sydney Smith, Southey, Jeremy Taylor, Defoe, George Eliot, and Anthony Trollope. Such works should be read again and again.

Anything approaching to extravagance in conversation is objectionable. We should endeavour to ascertain the precise meaning of the words we employ, and only employ them at the right time. Such phrases as "awfully hot," "immensely jolly," "abominably dull," "disgustingly mean," &c., &c., are constantly used in the most reckless manner, and end by conveying no meaning whatever. The heat of which we speak is not "awful;" the jollity is not "immense;" the dulness is not "abominable;" and the meanness is not "disgusting." This hyperbolical way of speaking is mere flippancy, without wit or novelty to recommend it.

Awkwardness of attitude does one the same ill service as awkwardness of speech. Lolling, gesticulating, fidgetting, and the like, give an air of *gaucherie*, and, so to say, take off a certain percentage from the respect of others. A lady who sits cross-legged, or sideways on her chair, who has a habit of holding her chin, or twirling her watch chain—a man who sits across his chair, or bites his nails, or nurses his leg—manifests an unmistakable want of good breeding. Both should be quiet, easy, and graceful in their carriage; the man, of course, being allowed somewhat more freedom than the lady.

If an object is to be indicated, you must move the whole hand, or the head, but never point with the finger.

Coughing, sneezing, clearing the throat, &c., if done at all, must be done quietly. Sniffing, snuffling, expectorating, must never be performed in society under any consideration.

The breath should be kept sweet and pure by refraining from onions or anything of equally strong flavour; and no gentleman ought to enter the presence of ladies smelling of tobacco.

Physical education is indispensable to every well-bred man and woman. A gentleman should not only

know how to fence, to box, to ride, to shoot, to swim, and to play at billiards; he must also know how to dance, to walk, and to carry himself. A good carriage is only attained by the help of a drilling master, and boxing must also be scientifically taught. The power to deliver a good scientific blow may be of inestimable value under certain extreme circumstances; though of course no gentleman would willingly resort to so strong a measure. A man, however, may be attacked by garotters; or may come upon some ruffian insulting a woman in the streets; and in such cases a blow settles the matter. "To knock a man down," it has been said, "is never good manners, but there is a way of doing it gracefully." Indignation should never be manifested in words. Defend yourself, or the person whose champion you are, without vituperation. But *be* able to defend yourself upon any occasion.

What fencing and drilling are to a man, dancing and calisthenic exercises are to a young woman. Every lady should know how to dance, whether she intends to dance in society or not; and the better her physical training, the more graceful she will be. Swimming, skating, archery, riding, and driving, all help to strengthen the muscles, and are therefore

desirable. The subject, indeed, is one that cannot be too much insisted upon by educational reformers.

Decorum is a word that has almost fallen into discredit, and yet its primitive meaning is one we would do well to understand. "Decorum," says a French writer, "is nothing less than the respect of oneself and of others brought to bear upon every circumstance of life." In all our relations with our fellow-men, whether social or domestic, anything approaching to coarseness, undue familiarity, or levity of conduct, is prolific of evil, especially in the married state, where happiness hinges upon mutual respect. As the vestal virgins of Rome were entrusted with the care of that sacred fire which was never to burn low, and never to be allowed to go out, so are our wives and mothers charged with the no less sacred worship of decorum. No amount of wealth, no amount of generosity, no amount of good management, can make a household respected where this spirit is wanting. The tone of vulgarity infects alike the nursery, the kitchen, and the drawing-room, and is carried with us like a contagion wherever we go. A woman exercises so much influence in her home, that the power of banishing an evil element rests chiefly with the wife, the mother, or the daughters of the family. If they

are uniformly refined and modest in word and act; if they reprove every approach to lightness of conduct or indelicacy of speech; if they deprecate all possible inroads upon that mutual respect which it is so essential to maintain between the members of a family; they will assuredly have their reward in the assured peace and happiness of their home.

There are some minor points of etiquette which have found no place in our former chapters, and which must be lightly touched upon in these concluding pages. With regard, for instance, to the giving of presents:—the art of giving and receiving gifts is not always an intuition. A generous person may unwittingly wound where he intends to confer nothing but gratification. A grateful person may, through sheer want of tact, seem almost to deprecate the liberality of his friends.

A gift should always be precious for something better than its price. It may have been brought by the giver from some far or famous place; it may be unique in its workmanship; it may be valuable only from association with some great man or strange event. Autographic papers, foreign curiosities, and the like, are elegant gifts. An author may offer his book, or an artist his sketch, with grace and propriety.

Offerings of flowers and game are unexceptionable, and may be made even to those whose position is superior to that of the giver.

"Our tokens of love," says Emerson, "are for the most part barbarous, cold, and lifeless, because they do not represent our life. The only gift is a portion of thyself. Therefore let the farmer give his corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; and the poet, his poem."

If we are rich, we must beware how we give to those who are poor, lest we hurt their pride. If we are poor, we must give something that our time, our affection, or our talents have made precious.

Never give a present with any expectation of a return.

Never allude to a present which you have given. Be careful even to seem not to recognise it when you see it again.

If you present a book to a friend, do not write his or her name in it, unless requested. You have no right to presume that it will be rendered any the more valuable for that addition; and you ought not to conclude beforehand that your gift will be accepted.

Never undervalue the gift which you are yourself

offering; you have no business to offer it if it is valueless: neither say that you do not want it yourself, or that you should throw it away if it were not accepted, &c., &c. Such apologies would be insults if true, and mean nothing if false.

Unmarried ladies may not accept presents from gentlemen who are neither related nor engaged to them. Presents made by a married lady to a gentleman can only be offered in the joint names of her husband and herself.

Married ladies may occasionally accept presents from gentlemen who visit frequently at their houses, and who desire to show their sense of the hospitality which they receive there. The presentation of *étrennes* is now carried to a ruinous and ludicrous height among our French neighbours; but it should be remembered that, without either ostentation or folly, a gift ought to be worth offering. It is better to give nothing than too little. On the other hand, mere costliness does not constitute the soul of a present; on the contrary, it has the commercial and unflattering effect of repayment for value received.

Never refuse a present unless under very exceptional circumstances. However humble the giver, and however poor the gift, you should appreciate the good-

will and intention, and accept it with kindness and thanks. Never say, "I fear I rob you," or "I am really ashamed to take it," &c., &c. Such deprecatory phrases imply that you think the bestower of the gift cannot spare or afford it.

Acknowledge the receipt of a present without delay, but do not quickly follow it up by a return. It is to be taken for granted that a gift is intended to afford pleasure to the recipient, not to be regarded as a mere question of investment or exchange.

When gifts are bestowed out of the fulness of a compassionate heart; when one's purse is open to the sick, the helpless, and the needy; let us ever bear in mind the good old Latin proverb, *Bis dat qui cito dat* (He who gives quickly, gives double).

A good memory for names and faces, and a self-possessed manner, are necessary to all who wish to create a favourable impression in society. Except in very young people, shyness is not only ungraceful, but a positive injury and disadvantage. If we blush, stammer, or fidget in the presence of strangers, they will assuredly form a low estimate of our breeding, and fail to do justice to our powers of mind, our education, and our solid worth. The only cure for chronic shyness is society. No habit is so likely to

grow upon one as the habit of shyness, and none requires to be more strenuously combated.

Give a foreigner his name in full, as Monsieur de Vigny—never as Monsieur only. In speaking of him, give him his title, if he has one. Foreign noblemen are addressed *vivâ voce* as Monsieur. In speaking of a foreign nobleman before his face, say Monsieur le Comte, or Monsieur le Marquis. In his absence, say Monsieur le Comte de Vigny.

Converse with a foreigner in his own language. If not competent to do so, apologize, and beg permission to speak English.

Do not frequently repeat the name of the person with whom you are conversing; it implies either the extreme of hauteur or familiarity. We have already cautioned you against the repetition of titles. Deference can always be better expressed in the voice, manner, and countenance than in any forms of words.

Never speak of absent persons by only their christian names or surnames, but always as Mr. —— or Mrs. ——. Above all, never name anybody by the first letter of his name. Married people are sometimes guilty of this flagrant offence against taste.

No gentleman should permit a lady to defray the cost of her entrance fee to any theatre or

exhibition, or to pay for her refreshments, &c. If she insists on repaying him afterwards, he must defer to her wishes.

No compliment that bears insincerity on the face of it is a compliment at all.

To yawn in the presence of others, to lounge, to put your feet on a chair, to stand with your back to the fire, to take the most comfortable seat in the room, to do anything which shows indifference, selfishness, or disrespect, is unequivocally vulgar and inadmissible.

If a person of greater age or higher rank than yourself desires you to step first into a carriage, or through a door, it is more polite to bow and obey than to decline.

Compliance with, and deference to, the wishes of others is the finest breeding.

When you cannot agree with the propositions advanced in general conversation, be silent. If pressed for your opinion, give it with modesty. Never defend your own views too warmly. When you find others remain unconvinced, drop the subject, or lead to some other topic.

Never boast of your birth, your money, your grand friends, or anything that is yours. If you have tra-

velled, do not introduce that information into your conversation at every opportunity. Any one can travel with money, health, and leisure; the only real distinction is in coming home with enlarged views, improved tastes, and a mind freed from former prejudices.

In entering a morning exhibition, or public room, where ladies are present, the gentleman should lift his hat.

In going upstairs, the gentleman should precede the lady; in going down, he should follow her.

If you accompany ladies to a theatre or concert-room, precede them to clear the way and secure their seats.

If, when you are walking with a lady in any crowded thoroughfare, you are obliged to proceed singly, precede her to clear the way.

Always give the lady the wall: by doing so you interpose your own person between her and the passers by, and assign her the cleanest part of the pavement.

Do not smoke shortly before entering the presence of ladies.

Always wear your gloves in church or in a theatre.

If, while walking up and down a public prome-

nade, you should meet friends or acquaintances whom you do not intend to join, it is only necessary to salute them the first time of passing.

Even slight inaccuracy in statement of facts or opinions should rarely be remarked on in conversation. No one likes to be corrected, especially in the presence of others.

Be careful in company how you defend your friends, unless the conversation be addressed to yourself. Remember that nobody is perfect, and people may sometimes speak the truth; and that, if contradicted, they may be desirous of justifying themselves, and will *prove* what might otherwise have been a matter of doubt.

Never speak of your own children, except to your servants, as "Master" Tom or "Miss" Mary. Give them their christian names only.

Never suffer any person above the rank of a shopman to leave the room without ringing for the street-door to be opened. A governess, a music or drawing master, or a master tradesman, has a right to this civility, and feels justly hurt by its omission.

A gentleman should never keep his hat on when handing a lady to her carriage.

When asked to execute a commission for a friend,

do it immediately, at any cost of inconvenience. You thus double the obligation, and show your anxiety to oblige.

In matters of precedence, be more careful to give others their rank than to take your own.

It is impossible to be polite without cultivating a good memory. The absent or self-absorbed person who forgets the name of his next-door neighbours, recalls unlucky topics, confuses the personal relationships of his acquaintances, speaks of the dead as if they were still living, talks of people in their hearing, and so forth, without being guilty of the least malevolent intention, is sure to make enemies for himself, and to wound the feelings of others.

Carelessness carried to a certain pitch becomes unchristian. "It is not well," says an old proverb, "to talk of the gallows to a man whose father was hanged." We have ourselves been present at a sociable little party where all present were overcome with shame, through the culpable forgetfulness of one of its members, who plunged into personalities without pausing to think beforehand. We have even known persons so absent and forgetful that their friends have been afraid to invite them with others. "If we ask B——," it is said, "he is certain to tread

on somebody's corns. We must ask him some evening when we are alone."

Cultivate a good memory, therefore, if you wish to say pleasant things and avoid disagreeable ones.

A good memory is not only the high road to worldly success, but to that better sort of success we all rightly aspire to; namely, that of winning the friendship and esteem of worthy people. What is life, indeed, without friendship? Yet friendship, like other precious things, is not to be attained unsought.

We must give as well as take in all our relations with others, and grudge none of those small observances which we ourselves find it so good and pleasant to accept.

Temper has much more to do with good breeding than may generally be supposed.

The French are allowed to be the best-mannered people in the world; but this is only because they are the most amiable. Spend a month with a French family, observe well the tone of the *salon*, the schoolroom, the nursery, the kitchen, &c., you will better understand how it is that French politeness has become proverbial. A considerate, courteous, kindly spirit pervades the entire household—a spirit which

perhaps may pass for politeness, but which is, in substance and in truth, amiability only.

We English, unhappily, have not sufficiently cultivated *la politesse du foyer*. With us, small sacrifices are not made with a good grace; small disappointments are not accepted in a patient spirit; small grievances are too often exaggerated. A very little self-control, a very little allowance for the failings of others, would often change the entire tone of a household; whilst, in our intercourse with the world, both must be largely exercised, if we would hope for toleration, to say nothing of popularity.

True politeness has its root in ethics. We are not to be polite merely because we wish to please, but because we wish to consider the feelings and spare the time of others; because we entertain that charity "that thinketh no evil;" because we are as careful of our neighbour's reputation, property, and personal comfort as we would be of our own; because, in a word, we desire to carry into every act of our daily life the spirit and practice of that religion which commands us to "do unto others as we would they should do unto us."

APPENDICES.

I. Rules of Presentation at Court.

II. Rules of Presentation at Foreign Courts, including the Papal Court.

III. Tables of Precedency for Men and Women.

IV. Formal Modes of Address to Persons of Rank.

V. Forms of Petition.

VI. Speeches for various Ocasions.

VII. One Hundred selected Toasts and Sentiments.

VIII. Short Vocabulary of the Language of Flowers.

IX. Hints on Carving.

APPENDIX I.

RULES OF PRESENTATION AT COURT.

THE wives and daughters of the clergy, of military and naval officers, of physicians and barristers, can be presented; these being the aristocratic professions. The wives and daughters of general practitioners, and of solicitors, are not entitled to a presentation; neither are the wives and daughters of merchants, nor the wives and daughters of any men of business, excepting bankers; and no *divorçée*, or lady of other than irreproachable character and conduct.

In seeking for a lady to act as sponsor on this occasion, it must be remembered that the higher her rank and the more faultless her social standing, the better for the lady who is presented.

The lady who presents another undertakes a grave responsibility towards the Sovereign, and confers a very great favour upon the lady whom she presents. It should therefore, be borne in mind that this favour can only be asked at the hands of a near relative, or very intimate friend.

Any lady who has once been presented at Court can present others.

It is necessary, before presentation, to consult the

regulations specified and published by the Lord Chamberlain. Those regulations apply to both ladies and gentlemen. Directions as to what gate to enter, &c., &c., are always placarded about the mews and park gates.

It is desirable to be early *en route*, in order to avoid the great crowd which, of late years, has rendered attendance at a drawing-room so fatiguing. Everything in the shape of cloaks and wraps must be left in the carriage. The train is carefully folded over the left arm. Ladies are first ushered into the long gallery of St. James's, where they wait until their turn comes for presentation. Each lady, as she is called forward, then proceeds to the Presence Chamber, which is entered by two doors. She goes in by that indicated to her, and, on finding herself in the Presence Chamber, lets down her train, which is instantly spread out by the Lords-in-Waiting with their wands. The lady then walks forward to the foot of the throne. The card on which her name is inscribed is then handed to another Lord-in-Waiting, who reads the name aloud to the Queen. On arriving before her Majesty, she curtsies very low, almost so low as to kneel to the Queen, who, if the lady presented be a peeress or a peer's daughter, kisses her on the forehead ; but if a commoner only, holds out her hand to be kissed instead. The lady, having received or given the salutation as the case may be, then rises, curtsies again to the Queen, and to each member of the Royal Family there present, and so passes on, keeping her face towards the Queen, and backing out by the door appointed for those retiring from the presence.

A presentation at home gives the *entrée* to foreign courts.

APPENDIX II.

RULES OF PRESENTATION AT FOREIGN COURTS.

BEFORE repairing to any foreign court, it is always safest to consult some friend who is well versed in the etiquette of that court. The following rules, however, may be accepted as reliable.

In seeking an audience of the Emperor of the French, address yourself to the Grand Chamberlain, who is styled "Monseigneur," or "Votre Excellence." It is not necessary to stamp your letter, if you send it by post. The letter should be sent in conjunction with a petition addressed to the Emperor himself, which petition must be clearly and concisely worded. Your motive for seeking an audience should be curtly explained in your letter to the Chamberlain. The dress of ladies who are honoured with an audience must be simple, but new and *distinguée*. What may be styled *toilettes tapageuses* would be in extremely bad taste. For gentlemen, black coat, white waistcoat and cravat, and white gloves are suitable. Military men should wear uniform. Punctuality is above all things necessary. On entering the *salon d'attente*, if other persons are waiting there, you bow, and take your seat. A lady waits, seated in an arm-chair; a gentleman, in a chair. When the chamberlain pronounces your name, you rise, salute him, and walk towards the door of the reception room, indicated by him.

On entering the imperial presence, you make a profound salutation, take a few steps and make a second

salutation, equally respectful; finally, you advance towards the Sovereign and make a third salutation, similar to the others. After which you wait for him to speak, and listen respectfully. "Oui, mon Sire," or "Non, mon Sire," are the proper forms of reply to the Emperor. "Oui, Madame," or "Non, Madame," to the Empress. It must be remembered that one always addresses Royalty in the third person. You cannot say "*J'ai l'honneur de présenter à votre Majesté*," but "*Je présente à l'Empereur*." You retire backwards, and make three salutations as before.

The Papal Court.

It is through the British Ambassador that English subjects obtain an audience of the Pope. Except in very rare cases, ladies are never honoured with private audiences of the Pope. A lady's toilette, whether at a public or private audience, must consist of black dress, long black veil, and white gloves.

Gentlemen must wear black clothes, white cravats, white waistcoat, and white gloves.

When the Pope enters the gallery where the ladies who are to be presented to him are assembled, they fall on their knees, and do not rise till he invites them to do so.

Gentlemen kneel on one knee, and remain kneeling till the Pope desires them to rise.

Only Cardinals are privileged to sit in the presence of the Pope.

If the Pope asks a question of you, you must reply briefly. The form of address to be used is, "Mon très Saint Père," or "Votre Saintété." In English, "Your Holiness." In Italian, "*Beatissimo Padre*," or "*Vostra Santità*."

The etiquette of many foreign courts is so complicated and various that it is always necessary for the traveller who desires to present himself to consult some local authority on the subject.

APPENDIX III.

TABLES OF PRECEDENCY.

PEERS rank among themselves by date according to their patents of creation, in the following order :— English ; Scotch ; of Great Britain ; Irish ; of the United Kingdom.

Military and naval officers rank among themselves according to grade.

ORDER OF PRECEDENCE AMONG MEN.

THE SOVEREIGN.

THE PRINCE OF WALES.

Sons of the Sovereign in order of birth.
Grandsons of the Sovereign in order of birth.
Brothers of the Sovereign in order of birth.
Uncles of the Sovereign in order of birth.
Nephews of the Sovereign in order of birth.
Husbands of the Daughters of the Sovereign.
Archbishop of Canterbury, Lord Primate of all England.
Lord High Chancellor, being a Baron.
Archbishop of York, Primate of England.
Archbishop of Armagh.
Archbishop of Dublin.

Lord High Treasurer.
Lord President of the Privy Council.
Lord Privy Seal.
Lord Great Chamberlain.
Lord High Constable.
The Earl Marshal.
Lord High Admiral.
Lord Steward of her Majesty's Household.
Lord Chamberlain of the Household.
Dukes according to their patents of creation.

IF A MARQUIS:

The Lord Great Chamberlain.
Lord High Constable.
The Earl Marshal.
Lord High Admiral.
Lord Steward of the Household.
Lord Chamberlain of the Household.
Eldest sons of Dukes of the Blood Royal.
Marquises, according to their patents.
Eldest sons of Dukes.

IF AN EARL:

The Lord Great Chamberlain.
Lord High Constable.
The Earl Marshal.
Lord High Admiral.
Lord Steward of the Household.
Lord Chamberlain of the Household.
Earls according to their patents.
Younger sons of Dukes of the Blood Royal.
Eldest sons of Marquises.
Younger sons of Dukes.

IF A VISCOUNT:

The Lord Great Chamberlain.
Lord High Constable.
The Earl Marshal.
Lord High Admiral.
Lord Steward of the Household.
Lord Chamberlain of the Household.
Viscounts according to their patents.
Eldest sons of Earls.
Younger sons of Marquises.
Bishop of London.
Bishop of Durham.
Bishop of Winchester.
English Bishops in seniority of consecration.
The Bishop of Meath.
Irish Bishops in order of consecration.

IF A BARON:

The Lord Great Chamberlain.
Lord High Constable.
The Earl Marshal.
Lord High Admiral.
Lord Steward of the Household.
Lord Chamberlain of the Household.
Secretary of State, if a Baron.
Commissioners of the Great Seal (having no higher rank).
Barons according to their patents.

IF OF NO HIGHER RANK:

Speaker of the House of Commons.
Treasurer of the Household.

Comptroller of the Household.
Vice-Chamberlain of the Household.
Secretary of State, if not a Baron.
Eldest sons of Viscounts.
Younger sons of Earls.
Eldest sons of Barons.
Knights of the Garter (if of no higher rank).
Privy Councillors, in order of appointment, when with no higher precedence.
Chancellor of the Garter.
Chancellor of Exchequer.
Chancellor of Duchy of Lancaster.
Chief Justice of Queen's Bench.
Master of the Rolls.
Chief Justice of Common Pleas.
Chief Baron of Exchequer.
Vice-Chancellors, according to seniority.
Puisne Judges of Queen's Bench.
Puisne Justices of Common Pleas.
Puisne Barons of Exchequer.
Commissioners of Bankruptcy.
Younger sons of Viscounts.
Younger sons of Barons.
Baronets of England, Scotland, Great Britain, Ireland, and United Kingdom, in order of their respective patents.
Knights of the Thistle, if of no higher rank.
Knights of St. Patrick, if of no higher rank.
Knights Grand Cross of the Bath ; and of St. Michael and St. George.
Knights Commanders of the Bath ; and of St. Michael and St. George.
Knights Bachelors.

Companions of the Bath; and of St Michael and St. George.

Queen's Counsel.

Serjeants-at-Law.

Masters in Chancery.

Eldest sons of younger sons of Peers.

Eldest sons of Baronets.

Eldest sons of Knights Grand Cross of the Bath.

Eldest sons of Knights Grand Cross of St. Michael and St. George.

Eldest sons of Knights Commanders of the Bath.

Eldest sons of Knights Commanders of St. Michael and St. George.

Eldest sons of Knights Bachelors.

Younger sons of the younger sons of Peers.

Younger sons of Baronets.

Esquires of the Sovereign's body.

Gentlemen of Privy Chamber.

Esquires of Knights of the Bath.

Esquires by creation, and by office.

Younger sons of Knights Grand Cross of the Bath; of Knights Grand Cross of St. Michael and St. George; of Knights Commanders of the Bath; of Knights Commanders of St. Michael and St. George; and of Knights Bachelors.

Field and Flag Officers.

Colonels in the Army, Captains in the Navy.

Gentlemen entitled to bear arms.

Doctors of Divinity, of Civil Law, of Medicine, and of Music.

Bachelors of Divinity, of Civil Law, of Medicine, and of Music.

Masters of Arts; Bachelors of Arts.

Clergymen, Barristers, Subaltern Officers in Army or Navy, Gentlemen by profession, Citizens, Burgesses, Yeomen, Tradesmen, Artificers, Labourers.

ORDER OF PRECEDENCE AMONG WOMEN.

The general rule is that unmarried females take their rank from their fathers, married ones from their husbands, if superior in rank to themselves.

THE QUEEN.
PRINCESS OF WALES.
Princess Royal.
Other Daughters of the Sovereign, according to birth.
Mother of the Sovereign.
Wives of Sovereign's Sons, according to seniority of their Husbands.
Wives of Sovereign's Grandsons, according to seniority of their Husbands.
Granddaughters of the Sovereign.
Wives of the Sovereign's Brothers.
Nieces of the Sovereign.
Wives of the Sovereign's Nephews.
Wives of the Sovereign's Uncles.
Other Princes and Princesses of the Blood Royal.
Duchesses.*
Marchionesses.*
Wives of eldest sons of Dukes.
Daughters of Dukes.
Countesses.*
Wives of eldest sons of Marquises.
Daughters of Marquises.

* Peeresses of the same rank take precedence according to the dignity of their husbands.

Wives of younger sons of Dukes.
Viscountesses.*
Wives of eldest sons of Earls.
Daughters of Earls.
Wives of younger sons of Marquises.
Baronesses.*
Wives of eldest sons of Viscounts.
Daughters of Viscounts.
Wives of younger sons of Earls.
Wives of eldest sons of Barons.
Daughters of Barons.
Maids of Honour to the Queen.†
Wives of Knights of the Thistle and St. Patrick.
Wives of younger sons of Viscounts.
Wives of younger sons of Barons.
Wives of Baronets.
Wives of Knights Grand Cross of the Bath, Grand Cross of St. Michael and St. George, Companions of the Bath, and Companions of St. Michael and St. George.
Wives of Knights Bachelors.
Wives of Companions of the Bath.
Wives of eldest sons of younger sons of Peers.
Daughters of younger sons of younger sons of Peers.
Wives of eldest sons of Baronets.
Daughters of Baronets.
Wives of eldest sons of Knights Bannerets.
Wives of eldest sons of Knights Grand Cross of the Bath.
Daughters of Knights Grand Cross of the Bath.

* Peeresses of the same rank take precedence according to the dignity of their husbands.

† During office are styled "Honourable," and the distinction is continued by courtesy.

Wives of eldest sons of Knights Grand Cross of St. Michael and St. George.

Daughters of Knights Grand Cross of St. Michael and St. George.

Wives of eldest sons of Knights Commanders of the Bath.

Daughters of Knights Commanders of the Bath.

Wives of eldest sons of Knights Commanders of St. Michael and St. George.

Wives of eldest sons of Knights Bachelors.

Daughters of Knights Bachelors.

Wives of younger sons of the younger sons of Peers.

Wives of younger sons of Baronets.

Wives of Esquires of the Sovereign's body

Wives of Gentlemen of Privy Chamber.

Wives of Esquires of Knights of the Bath.

Wives of Esquires by creation.

Wives of Esquires by office.

Wives of younger sons of Knights Bannerets.

Wives of younger sons of Knights Grand Cross of the Bath.

Wives of younger sons of Knights Grand Cross of St. Michael and St. George.

Wives of younger sons of Knights Bachelors.

Wives of Gentlemen entitled to bear arms.

Wives of Doctors of Divinity, Law, Medicine, and Music.

Wives of Bachelors of the same.

Wives of Clergymen, Serjeants-at-Law, Queen's Counsel, Barristers, Subaltern Officers, and of Professional Gentlemen.

Wives of Citizens and Burgesses.

APPENDIX IV.

FORMAL MODES OF ADDRESS.

THE QUEEN—"Madam"—"To the Queen's Most Excellent Majesty."

MEMBERS OF THE ROYAL FAMILY—"Sir," "Madam," —"To His (or Her) Royal Highness," &c.

ARCHBISHOP—"My Lord Archbishop"—"His Grace the Archbishop of A."

DUKE—"My Lord Duke"—"His Grace the Duke of B."

MARQUIS—"My Lord Marquis," or "My Lord"—"The Most Noble the Marquis of C."

EARL, VISCOUNT, OR BARON—"My Lord"—"The Right Hon. the Earl of D."—"The Right Hon. Viscount E."—"The Right Hon. the Lord F."

(N.B.—The honorary titles of K.G., K.B., K.T., G.C.B., K.C.B., M.P., &c., may be added to the name.)

BISHOP—"My Lord Bishop"—"The Right Rev. the Lord Bishop of S."

PEERESSES OF ALL THE FIVE ORDERS—"My Lady."

"Her Grace the Duchess of A."

"The Most Noble the Marchioness of B."

"The Right Hon. the Countess of C."

"The Right Hon. the Viscountess D."

"The Right Hon. the Lady E."

WIDOWS OF PEERS (if the successor to the title be married)—

"Her Grace the Duchess Dowager of L."

"The Most Noble the Marchioness Dowager of M."

"The Right Hon. the Countess Dowager of N."

"The Right Hon. the Viscountess Dowager P."

"The Right Hon. the Dowager Lady R."

The eldest sons of Dukes, Marquises, and Earls always bear some inferior title of their respective fathers by courtesy, and are addressed accordingly; as, "The Right Hon. the Earl of Uxbridge."

The younger sons and daughters of Dukes and Marquises, and the daughters of Earls, are styled "Lords" and "Ladies" respectively; as, "The Lord Alfred Paget"—"The Lady Victoria Howard."

The younger sons of Earls, and younger sons and daughters of Viscounts and Barons, are styled "The Honourable;" as, "The Hon. William Percy"—"The Hon. Frances Irby."

All members of the Privy Council are addressed as "Right Hon." The title of "Esquire" is dropped in their case, as "The Right Hon. Benjamin Disraeli, M.P."

APPENDIX V.

FORMS OF PETITION.

ALL applications to the Queen in Council, to the Houses of Lords and Commons, &c., are made by petition, and are worded as follows, varying only the title:—

TO THE QUEEN.

To the Queen's Most Excellent Majesty in Council.

The Humble Petition of A. B. &c.

Humbly showeth—

That your Petitioner . . . . . .

Wherefore your Petitioner humbly prays that your Majesty will be graciously pleased to . . . . . .

And your Petitioner, as in duty bound, will ever pray.

To the Lords and Commons.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The Humble Petition of A. B. &c.

To the Right Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The Humble Petition of A. B. &c.

APPENDIX VI.

SPEECHES FOR VARIOUS OCCASIONS.*

"The Queen."

GENTLEMEN,—I have waited until I saw your glasses charged, to propose to you the first toast of the evening.

As loyal Englishmen, we hail with delight every opportunity of doing honour to that noble Lady who has ruled, and does rule, these realms with so much wisdom and justice, and who, from her domestic virtues and blameless life, has endeared herself alike to all owning her sway.

Gentlemen, more words would be superfluous; I therefore at once give you "The Queen."

* These Speeches are selected (and improved) from a little volume entitled "The Book of Ready-made Speeches," price 2s., sold by all booksellers. We have purposely omitted to give "Responses" to any of the following, it being obviously impossible for any respondent to anticipate what the giver of a toast may say.

"THE PRINCE AND PRINCESS OF WALES."

GENTLEMEN,—The next toast on the programme of the day is one to which I am sure you, as Englishmen, will do honour—a toast that forms a natural sequence to the one you have just drank with so much enthusiasm. "The Prince and Princess of Wales" will, I am sure, meet at your hands that hearty response which always follows the loyal toasts offered at all entertainments and social gatherings of a kindred character to this.

"THE PRINCE AND PRINCESS OF WALES."

"THE ARMY."

GENTLEMEN,—My next toast in routine is "The Army," —that phalanx of heroes, to whom in great measure we owe the preservation of those many and signal blessings we now enjoy. No man can over-estimate the value of such an army as England is proud to possess. No man can read the past history of England without being moved with admiration for the mighty deeds of her warriors. No Englishman can hear them mentioned without feeling his heart leap with gratitude to God who has so blessed his country. To mention names, when the roll of our heroes is almost endless, would be invidious; to mention acts of heroism and indomitable bravery would be equally so, for their name is legion. I must content myself, then, by asking you, Mr. Vice and Gentlemen, to join me in a bumper toast to that powerful branch of the service, "THE ARMY."

"THE NAVY."

MR. VICE AND GENTLEMEN,—I shall propose to you for your next toast "The Navy." I have lost no time in

this, because it has long been a moot point as to which branch of the service preference should be given. I hold that at least but little time should elapse between these two very important toasts. Do you wish me to say anything to you on behalf of our navy? Shall I read you the muster-roll of her mighty heroes to inspire your zeal? Can I elicit your applause by naming Rooke, Blake, Hood, Howe, St. Vincent, Duncan, Nelson, Collingwood, Exmouth, Codrington, Cochrane, and Napier? No, I see by your faces that England wants no reminder of the deep debt she owes her valiant sons, and no spur to do honour to their memory as often as occasion shall serve. Many changes have taken place of late years in the construction of ships; instead of "our wooden walls" we shall have to speak in future of "our iron sides." But whether our ships are made of wood or iron, England's navy when called upon to protect our native shores will ever be found to consist of "hearts of oak." However you may alter the material for building ships, to meet the exigencies of the times, you cannot alter the material of our English seamen—that will ever remain the true "Britannia metal." So, Gentlemen, rise, and join me in a bumper toast, "THE NAVY OF ENGLAND."

"THE BISHOP AND CLERGY OF THE DIOCESE."

GENTLEMEN,—Under circumstances of great diffidence I rise to propose the next toast. I had hoped it would have fallen into hands abler than mine to do justice to such a cause. This is neither the time nor place to treat on matters of religion, and it is not for me to trench on such sacred ground; but we can in all times

and in all places show our love and veneration for that Church before whose font we were christened in earliest childhood, at whose altar we have knelt, and within whose pale we hope to die. For that sacred edifice, linked as it is with all that is dear to home and childhood, every man must feel both love and veneration. How much warmer love, then, how much deeper veneration for her sons, who in perfect abnegation of self go forth to teach and lead us to happiness? Shall not the clergy of our much-loved Church receive at our hands the thanks they so well deserve? Join me, then, heartily in this toast,—"THE BISHOP AND CLERGY OF THE DIOCESE."

"THE COUNTY MEMBERS."

GENTLEMEN,—In rising to propose the health of the Members for the County, I must claim your indulgence for a few moments, while I show as briefly as I can the merits that entitle them to your respect, and the reason why they deserve your thanks.

Gentlemen, I will admit freely that the honour of being elected as a knight of the shire, to serve in the Commons' House of Parliament as the people's representative, is one of no mean degree. It is a dignity, the acquirement of which would justify the aspirations of any man; but a man may well pause ere he assumes the high responsibility that such an office would bring. It is the due performance of the duties of that office in a clear, honest, and straightforward manner that entitles our members to our continued support, and wins for them our applause on an occasion like the present. With the hope, then, that our present county members may long live to bear their honours, and enjoy the confidence and support of their

constituents, I conclude by proposing "THE MEMBERS FOR THE COUNTY."

"THE MAYOR AND CORPORATION."

GENTLEMEN,—I shall now have the honour of proposing to you a toast which scarcely requires remark from me, since it commends itself. It is "The health of the Mayor, Aldermen, and Councillors of the Borough (or City) of ———." The municipal institutions of this country are among the most valuable part of our organization, for they create and carry into execution those principles of self-government which are the vital force of the nation. It is a great honour for any man to be selected by his fellow-countrymen to uphold voice, power, and influence over them; and those who wear the civic crown in the quality of mayor must be men who have entitled themselves to the respect, goodwill, and confidence of their fellow-citizens. The present Mayor, and those who act with him, have well earned the dignity which has been conferred upon them, and I have much pleasure in proposing for your acceptance "THE MAYOR AND CORPORATION."

"THE LADIES."

MR. CHAIRMAN AND GENTLEMEN,—A pleasing task has been deputed to me—it is to propose the health of "The Ladies:" and surely no more delightful task can be imposed on any man. The only drawback I feel in the matter is the assurance of my own incompetency, and that is increased when I feel how immeasurably they are above us in all that elevates and ennobles our nature.

Burns must have been imbued with this spirit when he wrote of Dame Nature, that

> "Her 'prentice han' she tried on man,
> And then she made the lasses O!"

Well, we all know the value of the Ladies, and how essential they are to our happiness. Who is there that cannot remember gratefully the home of his childhood, the tender care of his mother, the unselfish love of his sister—affections so pure and lasting that neither time, nor distance, nor even disgrace have power to weaken them? When racked by pain we lay the weary head upon the pillow in helpless exhaustion, what hand but woman's can smooth that pillow? What foot so light as hers? What voice so tender? What smile so comforting? What prayer so efficacious? Who is there that has recovered from a bed of sickness and forgotten the melody of the voice of her that soothed him in his anguish? And now, whilst we are here in health enjoying the pleasures of this night, let us not forget the Ladies, but show them that at least we can be grateful.

"To the Health of the Ladies."

"Health of Bride and Bridegroom."

Ladies and Gentlemen,—It is customary on occasions such as this to propose the health and happiness of the newly-married couple. And I feel that I cannot refrain from falling into the old and hackneyed formula of wishing that the task had devolved upon abler hands than mine. But, Ladies and Gentlemen, I feel sure that if I am wanting in eloquence, you will at least give me credit for sincerity. Mr. and Mrs. B——, the parents of

the bride, are among my oldest, my dearest, my most respected friends. I have seen their children grow up around them, and I have watched their daughter E—— passing through all the gracious and tender stages that link infancy to girlhood and girlhood to womanhood. I know—few, perhaps, better—what education, precept, and example have done to embellish a good, a sweet, an earnest, and an upright nature. I know what she has been as a daughter: I think I know what she will be as a wife. And I am sure that Mr. S—— (a gentleman whose acquaintance I have not had the advantage of possessing for very long, but for whom, if he will permit me to say so, I entertain nevertheless a high esteem and regard)—Mr. S——, I repeat, is, I am sure, a very happy and a very enviable man. May she find in him a true, tender, and faithful friend through life: may he find in her—nay, he *will* find in her—an amiable and devoted wife! May they both live long to enjoy the deep peace and blessedness of married life! Ladies and Gentlemen, I call upon you to join with me in wishing that this marriage may be the means of cementing not only two lives, but two families, in a long and lasting friendship; and I call upon you, above all else, to join with me in drinking long life, happiness, and prosperity to the newly-married couple, "MR. AND MRS. S——."

"HEALTH OF CHAIRMAN."

GENTLEMEN,—In due course the lot has fallen on me to propose the next toast. I am delighted at the opportunity afforded me, to do honour to the Chair; and although there be many whose abilities better qualify them for the task, to none will I yield in point of sin-

cerity. Our Chairman, Gentlemen, has been known to some of you for many years, and therefore of his private worth I need not speak further than this, that the more one knows of him, the better one likes him; while for the manner in which he has ruled for our comfort to-night, let his acts speak for him. We have all felt that his presence alone makes a continual feast. Such is the gentleman who has presided at our festive board to-day; he it is whom we delight to honour, and of whom, in the language of Shakspeare, it may be said,

> "A merrier man,
> Within the limits of becoming mirth,
> I never spent an hour's talk withal."

Gentlemen—"THE CHAIRMAN."

APPENDIX VII.

ONE HUNDRED TOASTS AND SENTIMENTS.

AMATORY.

1. Love, liberty, and length of days.
2. Love for one.
3. Love; may it never make the wise man play the fool.
4. Beauty without affectation; and virtue without deceit.
5. Charms to strike the sight, and merit to win the heart.
6. Long life, pure love, and boundless liberty.

Bacchanalian.

7. May we never want a friend, nor a bottle to share with him.

8. May the moments of mirth ever be recorded on the dial of reason.

9. While we enjoy ourselves over the bottle, may we never drive prudence out of the room.

Comic.

10. May the tax-gatherer be forgiven in another world.

11. Our native land: may we never be lawfully sent out of it.

12. The Queen; and may no true Briton ever be without her likeness in his pocket.

13. The three great Generals in power—General Peace, General Plenty, and General Satisfaction.

14. The three R's—Reading, 'Riting, and 'Rithmetic.

15. May that man never grow fat, who carries two faces under one hat.

16. Here's to the man who never quarrels with his bread and butter.

Conservative.

17. May the throne and the altar never want standing armies to back them.

18. The man who builds up rather than he who pulls down.

19. Queen and country.

20. Liberty, not licence.

21. The protectors of commerce and the promoters of charity.

GASTRONOMIC.

22. Our constitutional friends, the baron and the sirloin.

23. The roast beef of Old England.

ENGLISH.

24. England, home, and beauty.

25. England, the queen of the isles, and the queen of the sea.

IRISH.

26. Erin, the land of the brave and the bold.

27. Ireland, Scotland, and England; may their union be happier than it has been.

SCOTCH.

28. A health to the friends of Caledonia.

29. The Rose, Thistle, and Shamrock; may they flourish by the common graft of union.

LIBERAL.

30. Freedom to the oppressed and slavery to the oppressors.

31. No party except mankind.

32. High wages and sense to keep them.

33. May the sons of liberty marry the daughters of virtue.

34. The British Lion: may he never rise in anger, nor lie down in fear.

35. The British Constitution: confusion to its foes.

36. The greatest happiness of the greatest number.

37. Toleration, and liberty of the press.

LOYAL.

38. Queen Victoria; and may her royal offspring adorn the position they are destined to fill.

39. A lasting peace or an honourable war.

40. Agriculture and its improvers.

41. May an Englishman's house be his castle for ever.

42. Our wives, home, country, and Queen.

43. The flag that braved a thousand years the battle and the breeze.

44. May the heart of an Englishman ever be Liberty Hall.

MASONIC.

45. The female friends of freemasons.

46. All the friends of the craft.

47. Golden eggs to every brother, and goldfinches to our lodges.

48. May every brother have a heart to feel and a hand to give.

49. To all masons who walk by the line.

MILITARY.

50. To the memory of Wellington.

51. May British soldiers fight to protect, and conquer to save.

52. May the brave soldier who never turned his back on his country never have a friend turn his back upon him.

53. May the soldier never fall a sacrifice except to glory.

NAVAL.

54. May our iron-clads do as much as our brave old oaks.

55. To the memory of Nelson, and all who resemble him.

56. May no son of the ocean ever be devoured by his mother.

57. The flag of Old England.

Religious.

58. The friends of religion, liberty, and science in every part of the globe.

59. The friends of religious toleration, whether they are within or without the Establishment.

Sentimental.

60. May we ever have enough for ourselves, and a trifle to spare for our friends.

61. May noise and nonsense ever be banished from social company.

62. May we live to learn, and learn to live well.

63. A health to our sweethearts, our friends, and our wives;
May fortune smile on them the rest of their lives.

64. May we never engage in a bad cause, and never fly from a good one.

65. May the fruits of English soil never be denied to her children.

Sporting.

66. The joys of angling.

67. May the jolly fox-hunter never want freedom of soul, nor liberality of heart.

68. May we always run the game, breast high.

69. May the heart of a sportsman never know affliction but by name.

MISCELLANEOUS.

70. The three A's—
Abundance to the poor;
Abstinence to the intemperate;
Annihilation to the wicked.

71. The three F's—
Friendship without interest;
Feeling towards our foes;
Fidelity to our friends.

72. The three H's—
Health to all the world;
Honour to those who deserve it;
Happiness in our homes.

73. The three spirits that have no souls :—Brandy, rum, and gin.

MUSICAL.

74. May a crotchet in the head never bar the utterance of good notes.

SURGICAL.

75. The man who bleeds for his country.

LEGAL.

76. May the depth of our potations never cause us to let judgment go by default.

THE TAILORS' TOAST.

77. May we always shear out of a lawsuit, and by so doing cut bad company.

THE BAKERS' TOAST.

78. May we never be done so brown as to make us crusty.

THE PAWNBROKERS' TOAST.

79. The three golden balls of civilization :—Industry, commerce, and wealth.

MISCELLANEOUS.

80. The three companions of beauty :—Modesty, love, and constancy.

81. The three greatest blessings of this life :—Health wealth, and a good conscience.

82. Fat, fair, and forty.

83. Love, loyalty, and length of days.

84. The three Physicians :—Dr. Diet, Dr. Quiet, and Dr. Merryman.

85. May Britons ever defend, with bold unflinching hand,
Their throne, their altar, and their native land.

86. The charitable institutions of Great Britain.

87. The protectors of orphans and widows.

88. The Bar, the Pulpit, and the Throne.

89. Party ties before all other ties.

90. To the upholders of public spirit.

91. Our absent friends on land and sea.

92. As we bind, so may we find.

93. British belles.

LATIN.

94. *Amor patriæ*—Love of one's country.

95. *Palmam qui meruit ferat*—Let him who won, wear the palm.

96. *Pro aris et focis*—For our altars and firesides.

97. *Vox populi, vox Dei*—The voice of the people is the voice of God.

98. *Dilige amicos*—Love your friends.

99. *Ad finem esto fidelis*—Be faithful to the end.

100. *Dum vivimus vivamus*—Let us live while we live.

APPENDIX VIII.

A SHORT VOCABULARY OF THE LANGUAGE OF FLOWERS.

"'Twas a lovely thought to mark the hours,
As they floated in light away,
By the opening and the folding flow'rs
That laugh in the summer's day."—HEMANS.

Acacia, yellow	Secret Love.
Aconite, wolf's bane	Misanthropy.
Almond, flowering	Hope.
Anemone (garden)	Forsaken.
Apple blossom	Preference.
Arbor Vitæ	Unchanging friendship.
Arum	Ardour.
Asphodel	My regrets follow you to the grave.
Azalea	Temperance.
Bachelor's Buttons	Celibacy.
Bay leaf	I change not in death.
Bee orchis	Industry.
Bell flower	Constancy.
Blackthorn	Difficulty.
Bluebell	Constancy.
Broom	Humility.
Buttercup	Ingratitude.
Butterfly orchis	Gaiety.
Cactus	Warmth.
Camellia (white)	Perfected loveliness.
Candytuft	Indifference.
Canterbury Bell	Acknowledgment
Carnation (deep red)	Alas! for my poor heart.

Carnation (*striped*) . . .	Refusal.
Cedar leaf	I live for thee.
China Aster (*double*) . .	I partake your sentiments.
China Aster (*single*) . .	I will think of it.
China Rose	Beauty always new.
Chrysanthemum (*red*) . .	I love.
Chrysanthemum (*white*) .	Truth.
Chrysanthemum (*yellow*) .	Slighted love.
Clematis	Mental beauty.
Clover (*four-leaved*) . .	Be mine.
Columbine	Anxious and trembling.
Cowslip	Pensiveness.
Daffodil	Regard.
Dahlia	Instability.
Daisy	Innocence.
Daisy (*garden*)	I share your sentiments.
Daisy (*Michælmas*) . . .	Farewell.
Dragon plant	Snare.
Everlasting	Never-ceasing remembrance.
Everlasting pea	Lasting pleasure.
Fern	Fascination.
Forget-me-not	True love.
Foxglove	Insincerity.
French honeysuckle . . .	Rustic beauty.
Fuchsia (*scarlet*) . . .	Taste.
Geranium (*dark*)	Melancholy.
Geranium (*ivy*)	Bridal favour.
Geranium (*lemon*) . . .	Unexpected meeting.
Geranium (*nutmeg*) . . .	Expected meeting.
Geranium (*oak-leaved*) .	True friendship.
Geranium (*pencilled*) . .	Ingenuity.
Geranium (*scarlet*) . . .	Comforting.
Gilly flower	Bonds of affection.

Golden Rod	Precaution.
Guelder Rose	Age.
Hardthorn	Hope.
Harebell	Submission.
Heliotrope	Devotion.
Hollyhock	Ambition.
Honeysuckle	Devoted affection.
Hop	Injustice.
Hyacinth	Sport, play.
Hydrangea	A boaster.
Ice plant	Your looks freeze me.
Indian pink	Always lovely.
Iris	Message.
Ivy	Fidelity, marriage.
Jacob's Ladder	Come down.
Jasmine	Amiability.
Jasmine (*yellow*)	Grace and elegance.
Jonquil	I desire a return of your affection.
Juniper	Protection.
Laburnum	Pensive beauty.
Larkspur	Levity.
Laurel	Glory.
Laurestina	A token.
Lavender	Distrust.
Lilac (*purple*)	First emotions of love.
Lilac (*white*)	Youthful innocence.
Lily (*of the valley*)	Return of happiness.
Lily (*white*)	Purity.
Lobelia	Malevolence.
Love in a mist	Perplexity.
Marigold	Grief.
Marigold (*African*)	Vulgar minds.

Marvel of Peru	Timidity.
Mignonette	Your qualities surpass your charms.
Mistletoe	I surmount difficulties.
Monk's Hood	Chivalry.
Musk	Weakness.
Myrtle	Love.
Narcissus	Egotism.
Nasturtium	Patriotism.
Nightshade	Truth.
Orange Blossom	Your purity equals your loveliness.
Orchis	A belle.
Ox eye	Patience.
Pea (sweet)	Departure.
Peach blossom	I am your captive.
Pennyroyal	Flee away.
Periwinkle (blue)	Early friendship.
Phlox	Unanimity.
Pink (Carnation)	Woman's love.
Polyanthus	Pride of riches.
Poppy (red)	Consolation.
Poppy (white)	Sleep, my fair.
Primrose	Early youth.
Pyrus Japonica	Fairies' fire.
Queen's Rocket	You are the queen of coquettes.
Ragged Robin	Wit.
Ranunculus	You are radiant with charms.
Rhododendron	Danger.
Rocket	Rivalry.
Rose	Love.
Rose (cabbage)	Ambassador of love.

Rose (*damask*)	Brilliant complexion.
Rose (*maiden blush*) . .	If you love me, you will find it out.
Rose (*musk*)	Capricious beauty.
Rose (*white*)	I am worthy of you.
Rose (*yellow*)	Jealousy.
Rosebud (*moss*)	Confession of love.
Rosebud (*red*)	Young love.
Rosemary	Remembrance.
Rue	Disdain.
Sage	Domestic virtue.
Scabious	Unfortunate love.
Sea Eringa	Memory.
Snapdragon	Presumption.
Snowdrop	Hope.
Southernwood	Jest.
Speedwell	Female fidelity.
Star of Bethlehem . . .	Purity.
Stock	Lasting beauty.
Stonecrop	Tranquillity.
Strawberry	Esteem and love.
Sunflower (*dwarf*) . . .	Adoration.
Sunflower (*tall*)	Haughtiness.
Sweet Basil	Good wishes.
Sweetbriar	I wound to heal
Sweet William	Gallantry.
Thyme	Activity.
Traveller's joy	Safety.
Tulip (*red*).	Declaration of love.
Tulip (*variegated*) . . .	Beautiful eyes.
Tulip (*yellow*)	Hopeless love.
Valerian	An accommodating disposition.

Venus' Looking-glass . .	Flattery.
Vervain	Enchantment.
Violet	Faithfulness.
Wallflower	Fidelity in adversity.
Willow herb	Pretension.
Woodbine	Fraternal love.
Wood sorrel	Joy.
Yew	Sorrow.

APPENDIX IX.

HINTS ON CARVING.

ALTHOUGH, in these days of dinners à la Russe, it is seldom that either ladies or gentlemen are called upon to carve in society, a certain proficiency in the art is indispensable to both sexes in the daily routine of home life.

In the middle classes this duty is not unusually taken by the wife of a man whom business may often detain from his home; and a skilful and economical carver is no bad helpmate for a hard-working professional man.

Men ought to know how to carve any joint or dish set before them, or, however high their standing in the world, they appear awkward and clownish; and, therefore, all men should practise the art of carving in their youth.

The first necessary provisions for carving are the proper utensils; the most skilful of artists would be defeated in his aim if he had not his tools. The carving-knives and forks are now made specially for the various dishes. The fish-slices should be of silver or silver

metal, in order that the flavour of the fish may not be injured by contact with steel; and made flat and broad, so that the flakes be not broken in raising. For joints, use a very long sharp steel blade; and for poultry and game, a long-handled knife with a short and pointed blade, so constructed as to be inserted dexterously between the small joints of the birds. The forks must be two-pronged, and the dish must be sufficiently near to the carver to give him an easy command over it. Having the needful utensils for work, all now depends on the coolness, confidence, and dexterity of the carver. A very brief amount of practice will enable him to know what joints there must be in the *piece* before him, and where they are situated. In butcher's meat, one rule is almost universal: the slice cut must be cut across the fibres of the meat, and not along them; a process which renders it more easy to masticate and digest. The exceptions to this rule are the fillet or under-cut in a sirloin of beef, and the slices along the bone in a saddle of mutton. In cutting a joint of meat, the strong fork is used to steady it: but in carving poultry it is the fork which is most useful in removing the wing and leg by a jerk, without leaving any ragged remains adhering to the body. All this must be accomplished by dexterity not by strength, and any lady can acquire the art by a little observation and practice.

A knife should never be used for pies, entrées, or sweet dishes. As a rule, indeed, you must use a spoon whenever it is possible.

In helping soup, you give half a ladleful to each person.

In helping to choice dishes, stuffing, &c., the carver should always calculate the number of the company and proportion the delicacies discreetly.

Do not pour sauce over meat or vegetables, but a little on one side.

The fairest mode of cutting a ham, so as to cut both fat and lean evenly, is to begin at a hole in the centre of the thickest part, and cut from it in circular slices.

Be careful always to cut straight to the bone, by which method you never spoil the joint, and are yet enabled to help many persons with but little meat. What remains also looks well and is good to eat.

A leg of mutton should be sliced lightly.

Fieldfares, larks, corncrakes, quails, plovers, ruffs, and reeves should be always cut through the breast and served in two helpings.

The shoulder of a rabbit is very delicate, and the brains are considered choice.

In helping roast pheasant or chicken, add some of the cresses with which it is garnished.

Never pour gravy over white meats, as these should retain their colour.

The most elegant mode of helping hare is in fillets.

Before cutting up a wild duck, pour over a few spoonfuls of sauce, compound of port wine or claret, lemon juice, salt, and cayenne pepper.

The most delicate parts of a calf's head are the bits under the ears, neck, and eyes, and the side next the cheek.

Of roasted chicken, the breast is the best part; of boiled chicken, the leg is considered choice.

A good carver will remember that the following are esteemed delicacies :—

The sounds of cod-fish.

The fat of salmon.

The fins of turbot.

The fat of venison.

Kidneys of lamb and veal.

The long cuts and the gravy from the "alderman's walls" of a haunch of venison.

The pope's eye in a leg of mutton.

The oyster cut of a shoulder of mutton.

The ribs and neck of a pig.

The breast and wings of a fowl.

The back, ears, and brains of a hare.

Breast and thighs (without drumstick) of turkey and goose.

The legs and breast of a duck.

The wings, breast, and back of game.

The upper part of a roast sirloin of beef should be carved lengthwise, and never across.

The best helping in a large salmon is a thick piece from the middle.

The prime part of a turkey is the breast.

Grouse is carved like chicken, but the back is considered the most delicate.

Partridges may be cut up like chickens, if the supply of game be limited; but otherwise are better divided, like small birds.*

* For fuller details on this subject see Routledge's "Handbook of Carving," price 6*d*.

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